Developing Education and Youth-Promotion Measures with Focus on Crisis Prevention and Peace-Building
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**Preface**

This study links two highly relevant challenges in the field of development cooperation today. The thematic complexes of crisis prevention, conflict management and peace promotion, along with the issue of how best to strengthen adolescents and young adults as the driving force behind social development, are of central importance for the future orientation and sustainability of Technical Cooperation. Thus, peace promotion and youth promotion are very closely linked and, taken together, can help prevent crises within given a social context.

Social transformation and development processes never pass off without some sort of conflict. Economic, social and political tensions and changes can trigger off or aggravate feelings of powerlessness and insecurity, leaving people without a sense of direction or heightening their fears of what the future may hold. In such situations of radical change and conflict, people are always more likely to resort to force to see through their interests and satisfy their needs. However, when peaceful and constructive approaches to managing conflicts in a society break down and conflicts escalate to internal crises and war, it is young people in particular who bear the brunt.

On the one hand, a great many young people are abused in the course of social conflicts and war by being made to take part in the fighting, or they become the victims of these violent outbursts. On the other hand, the use of force often exercises a great fascination on young people in particular, becoming an accepted means of conflict resolution for young offenders.

Furthermore, young people have an enormous potential for creativity and innovation, which is why hopes for non-violent conflict resolution, reconciliation and understanding are pinned on precisely this group.

Against this background, peace education with young people is a highly important component of crisis prevention and conflict-management activities, as discussed at the international conference Youth – Change Agents for Sustainable and Peaceful Social Development in Africa held in Nairobi in May 2001. More detailed information is included in the annex, for example two reports by young people, which convincingly illustrate this problem area.

We are pleased to present the English version of the Youth Study. There has been a great response to the German Youth Study, especially in view of the present discussions on the prevention of violence and the fight against terrorism.
This publication offers a good overview of the broad spectrum of educational and youth-promotion activities with peace-building and conflict-preventive objectives, both within and outside Technical Cooperation.

Special thanks are due to the author Stephanie Schell-Foucon whose study constitutes a key conceptual input within the scope of peace promotion and thus a vital source of motivation for further specialist discussion. Our thanks go to all those who, by their contributions, have made the publication of this brochure possible.

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List of abbreviations

AMOSAPU Mozambican Association for Public Health
AJNC Asociación Juvenil Nuevos Caminos
CUP Cebu Upland Project
EMU Education for Mutual Understanding
EU European Union
GTZ Deutsche Gesellschaft für Technische Zusammenarbeit GmbH
IESP Integrated Food Security Programme
IFOR International Fellowship for Reconciliation
IGER Instituto Guatemalteco de Educación Radiofónica
MGPDD Malawi-German Programme on Decentralisation and Development
NICE National Initiative for Civic and Voter Education
NICRO National Institute for Crime Prevention and Reintegration of Offenders
NRO Non-governmental organisation
PYP Palestine Youth Parliament
TZ Technical Cooperation
UN United Nations
UNICEF United Nations Children's Fund
UNESCO United Nations Educational, Scientific and Cultural Organization
1. Abstract

Youth and education constitute two of the key supporting elements and investments in a society’s future. Young people are the driving force behind future developments whilst education is the catalyst for personal development and social change. This is especially true of cooperation with developing countries where half of the population is often under 16 years of age. Here, the situation of children and young people is tantamount to a seismographic reading of the status of social development. In this context, education becomes a key factor for active participation in the development process.

To harness youth’s special potential, it is vital, *inter alia*, to promote peaceful co-existence. Thus, in its report on education in the 21st century, the UNESCO’s Delors Commission emphasised “Learning to live together” and “Learning for your life” as the basis of future education work. For this reason, besides imparting knowledge of democratic principles, human rights and global risks, educational work should try to promote appropriate attitudes and practical skills. The overarching and common goal is to educate people to make their own judgements and to play an active role in a society in which they are able to hold their own. In terms of the requisite capacity for conflict resolution, both basic personal and social skills as well as specific competencies are required in order to be able to handle conflict situations. Conflicts run their course and there is virtually no scope for peace-oriented education and youth work whilst violence is ongoing. Instead, this kind of work is especially suited to times of latent conflict and post-war phases, but also times of peace.

The continuous improvement of peace education calls for efficient evaluation instruments. Consequently, research into and the testing of appropriate evaluation concepts need to be expanded further.

This working paper discusses the specific opportunities available within the scope of development cooperation and, in particular, as part of the GTZ’s service offer, to effectively promote conflict prevention and peace in education and youth-promotion measures. To this end, this paper starts by presenting some of the key concept-related findings and standpoints of the specialist debate (2.2) and provides an overview of the central objectives and contents as well as the principles of learning and attendant methodology (3.1). Subsequently, it focuses in depth on the potential fields of action and measures in youth-promotion and education work. In addition to a matrix outlining the scope of action in formal and non-formal education and at the international level, a variety of project examples are presented and developed (3.2 und 3.3). Since other forms of encounters and greater work on historical wounds are sometimes needed in the period directly following on from violent conflict, and because attitudes to the history of conflict change over time and with the emergence of younger generations, a distinction is made in
places between a chiefly conflict-preventive and a reconciliatory approach. However, since there are no static boundaries, everything is in flow. The approaches continually have to be adapted in keeping with the respective framework conditions (group setting, conflict situation etc.) and positive as well as any potentially counter-productive effects have to be taken into account. The findings obtained ultimately lead to proposals for the concrete integration of pertinent projects and measures in the GTZ’s ongoing service offer.

2. Context

2.1 Status and significance of the module within the scope of crisis prevention

Society does not develop without conflict. Social, economic and political changes make people loose their sense of direction, render them insecure and make them feel powerless to act, all of which can result in a greater willingness to apply force and to adopt a destructive approach to conflict resolution. Constructive participation in social development therefore calls for offers of youth promotion and education in which democratic behaviour and non-violent conflict management techniques can be learned and an active commitment to social cohesion experienced.

Therefore, peace and conflict research emphasise the need for comprehensive educational inputs which cover all phases and situations in life and highlight the significance of youth empowerment. Corresponding measures are understood as the central components of sustainable peace promotion and as a contribution to the values underlying civil society and community building.

Within the scope of the three intervention and leadership levels in conflict management, as determined by John Paul Lederach, education and youth-promotion measures with a peace-building and conflict-preventive approach are generally to be found at the local grass-root level. Their particular potential is on the (re-)generation and strengthening of relationships and in confidence-building at community level.

A distinction is to be made between this local implementation level and the broader-scale planning level. Responsibility for the university-level, youth-promotion and education planning sectors, as well as for curriculum development, is generally assigned to mid-management level. Consultancy and cooperation with these decision-makers can be of great importance because, under favourable conditions, being able to provide support and to exert an influence at the planning level can lead to the dissemination and expansion of contents at the implementation level. It is up to the partner on site to exploit this structure-generating potential to the full. And development cooperation must investigate the extent to which it can support such cooperation ventures and alliances.
2. Context

The range of people involved at the local level is relatively broad, because non-formal education and community activities are also included. The scope for action and impact in education and youth-promotion measures is not subject to the same limitations as in traditional trauma work which focuses on individual and family contexts. However, the approaches used in critical trauma work with their greater group and social-education orientation are more like those used in educational work. When it comes to remembrance and integrative youth promotion, the findings from resource-oriented trauma and reconciliation work are highly relevant indeed.

In respect of the course a conflict takes, peace education and youth work are particularly expedient in times of latent conflict and in post-war and peace-time phases too. Thus, it has both a preventive function whilst also helping people assimilate and come to terms with their past. Since there are virtually no possibilities of influencing a violent conflict once it is being fought out, they will not be deliberated any further here. In general, it can be said that emergency measures that are implemented in response to current events and in which educational activities take on a kind of fire-fighting function are to be regarded with scepticism in more peaceful contexts too. This is because they overlook the fact that educational approaches necessitate a longer-term orientation. Also, when applied in this manner, they run a greater risk of their being (mis)used for political purposes.

In keeping with the time frame set down by John Paul Lederach for the various intervention options and impacts, the contribution by education work is to be seen in the context of decades and generations. Since pedagogical situations – in spite of being tailored as closely as possible to reality – always have a protective, fortress-type character and since they permit simulations, they offer an ideal context in which to plan procedures leading to the desired social changes (thinking in decades) and in which to develop a long-term vision for the future (thinking in generations).

2.2 Description of the main conceptual findings and various angles in the specialist discussion

Educational measures geared to peaceful and constructive co-existence, democracy and human rights along with inputs designed to motivate people to take on social responsibility are amongst the central elements of rapprochement and reconciliation. However, the approaches tried and tested in conflict areas in order to educate people in peace and teach them conflict-resolution skills have, to date, not been subjected to a systematic observation and evaluation procedure, neither in the formal nor in the non-formal education sector. Indeed, the significance of peace-building and conflict-preventive education is the subject of controversy. Whilst the implementation of diverse declarations (e.g. in educational curricula) is progressing only hesitantly, some educational disciplines and institutions are increasingly directing their attention to the demands of a conflict-enabling education. By way of example, reference is made here to the current model programme by the Council of Europe, i.e.
Education for Citizenship, which involves the active participation of some 14 countries, including many southern European states.

2.2.1 Peace-building and conflict-preventive approaches in various educational disciplines

In addition to peace education,¹ other disciplines have, since the 1990s, increasingly emphasised the need for an education empowering people to handle conflict situations. Besides human-rights, development and environmental education, other approaches in this vein include intercultural, feminist, historical and political education as well as community-oriented social and trauma work. Different aspects are stressed in terms of the level of specialist competence aimed for and the model teaching and learning materials used. Put in concise terms, we can speak of a cultural, gender-specific, historical or development-policy viewpoint or “angle”.

The extent to which politics and bias play a role varies depending on the degree to which the discipline is traditionally anchored in political movements. Feminist education is, for example, deliberately biased. In intercultural education, it depends on whether arguments are based on the perspective of anti-racist education or international understanding. The degree of politicisation is determined by the areas of activity (formal, non-formal, informal education), the different actors involved (state, international organisations, local NGOs) and the country-specific framework conditions.

In view of the growing awareness of global interdependencies, theoretical principles increasingly overlap content-wise or demonstrate similar objectives.² The common starting point is the conviction that conflicts do not just happen, but that humans are always involved in some way, whereby sitting on the fence and watching what happens or the failure to make a pertinent decision are to be regarded as relevant influencing factors. The gap between being affected personally and acting politically is, thus, a key problem of educational work. All of the areas referred to wish to promote knowledge, attitudes and practical skills that will empower individuals to make their own judgements and consciously take on an active role and position in society. To do so, they must first change their attitudes and behaviour, something that cannot be achieved by just passing on cognitive knowledge – as is usually the case - or by launching moralising crusades. The fundamental personal and social skills as well as the specific conflict-management competencies needed to bring about such changes require different methodological approaches, as described in more detail in section

¹ Questions relating to an adequate handling of conflicts and the sustainable promotion of peaceful co-existence have been a core component of peace education since the 1970s, cf. Nicklas 1999; Wulf 1973; Minssen 1970.

² The proximity of peace education to social work, environmental, development and human-rights education is dealt with by Gugel/Jäger 1997. Interrelationships between intercultural, feminist, development-policy and peace education are explained by Auernheimer 1995. Since networked thinking, an awareness of responsibility and transnational action are required, reference is made frequently to global learning which is to be realised in all disciplines as a general principle.
3.1. Beforehand, let us take a look at the key conceptual standpoints and findings that prevail in the specialist debate today and which have shaped the more recent, didactic and methodological guidelines.

### 2.2.2 Areas of tension in peace promotion and conflict-prevention activities

Although the above disciplines increasingly have more in common with each other, this should not lead to the elimination of any one of them or to their naive integration. Indeed, the different “angles” on the emergence and analysis of conflicts and the various possibilities for dealing with them ultimately enrich the specialist discussion process. The overview attempted below facilitates a multi-perspectival and interdisciplinary approach to conflict observation and management, offering new pointers for education in peace and conflict competency. On analysing the discussion in the various disciplines concerned, six important areas of tension can be identified. And education measures must always undergo a critical review to determine where they are located within this spectrum.

1. **Orientation versus complexity**

   A specific difficulty in education for peace is that, in conflict situations, social complexity is reduced and with it individual options for behaviour. Young people, but by minority groups as well, frequently experience violent actions as a means of gaining attention, sometimes on a greater scale than would otherwise be the case. This, in turn, renders intolerance and friend-enemy categories into simple and attractive options on which to base action. Educational work sees itself here as constantly being pulled between the desire to provide an orientation on the one hand and to understand complexity on the other. This is because education work must both offer a sense of direction and security, especially in times of social and political change but without simplifying complex structures. Educating people to think in more varied and complicated terms is one of the key principles here.

2. **De-escalation versus confrontation**

   The fact that destructive forms of conflict are to be refuted does not mean that conflicts should be avoided in general, nor that premature consensus should be sought. Sight must never be lost of the highly positive potential for social development that is to be found in all disagreement. In concrete terms, this means that, besides communication, cooperation and de-escalation skills, “confrontational competency”, which brings to light hidden conflicts in a non-violent form, is also required to constructively manage tense situations and conflicts.

3. **Individual counselling versus structural change**

   The question as to whether individual behaviour in every-day conflict situations should be taken as the starting point for activities as opposed to social conflicts and their causes is a subject of great controversy. The analysis of social and international power structures is a
key component at least of those disciplines that are the products of social and political movements. However, structural changes leading to a growing capacity for social peace have to be initiated by people who, in turn, are not held back in their actions by their own conflicts and the significance they have for their own lives. There is no way of eliminating the tension between behavioural patterns at the micro-level and social and political activities at the macro level. There is, equally, no way around the fact that conflicts have to be dealt with at all levels. It must be remembered, however, that education measures are geared to individuals and therefore only have **direct** influence at this contact level, not at the level of political or social structures.

(4) Plurality versus value indoctrination
Thanks to psychological research on moral development, it is known that humans’ values and their capacity for moral discernment are the result of their interactions with each other. Therefore, to go from perceiving a problem to changing one’s own behaviour and subscribing to humanitarian convictions is something that can only be done, if a corresponding scope for decision-making and action is actively sought and if various options for action are tried and tested in practical context. To this end, it is necessary to generate learning environments and social space which facilitate interaction-based experience and discovery-based learning. Opinions differ as regards the need and possibilities for teaching ethical values. The question arises as to just what form ethically-oriented education should take in an increasingly pluralist society. Of utmost importance here is the principle of openness, whereby no attempts are made to indoctrinate individuals with unbending norms. If conflict management methods are not to be degraded to mere application techniques, then people have to discuss and exchange views on their particular set of values.

(5) Deficit approach versus cultural determination
Along the lines of help-for-self-help, critical trauma work in particular has gone to great lengths to incorporate cultural resources into its approach for dealing with conflicts and recollections of violent events. However, cultural traditions are thoroughly contradictory and, in the course of history, have been produced arbitrarily. Thus, in education work, the question constantly arises as to how cultural resources can be mobilised without falling into the trap of cultural and ethnic stigmatisation and determination. This implies, inter alia, that the principle of self-determination should be given a great deal of scope in youth-promotion and education work.

(6) Culture versus gender versus power
The area of conflict between gender-related, intercultural and conflict-preventive education is virtually overlooked. Whilst approaches geared to the empowerment of minority groups are becoming more important in educational fields too, the gender aspect

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3 Former colonies in particular have hybrid cultures with diverging sources of influence, cf. WFD 1999; Dawes/Honwana 1997.
is still waiting in the wings. This problem complex is particularly well known in anti-racist education: the impact capacity of social gender is, in part, diametrically opposed to intercultural processes of learning which work on the assumption that cultural identities and orientations are, in principle, on an equal footing. To date, peace education in same-gender groups are rare. Curricula with different objectives and exercises for girls/women and boys/men exist neither for culturally-specific nor for intercultural contexts. Development cooperation has gained experience in the empowerment of girls and women as well as with same-gender education, expertise that should be expanded on to accommodate the demands of peace education.

3. Areas of Activity

Before dealing in depth with the individual areas of activity and the respective peace-building and conflict-preventive measures, this section first provides an overview of the key objectives, contents and learning principles, as well as the methodological repertoire; they are the result of the areas of conflict described above and form the basis for all youth-promotion and education work.

3.1 Overview of objectives, contents, learning principles and methods

3.1.1 Objectives and contents

As already stated, education work not only aims to pass on knowledge of democratic principles, human rights and global risks, but also to promote attitudes and practical skills. The overarching goal shared by all these inputs is to teach people to make their own judgements, to play an active role in society and to stand up for their interests. In terms of the requisite capacity for conflict resolution, both basic personal and social skills, as well as specific competencies can be defined that are conducive to the sound handling of conflict situations.4

4 The contents are comparable with the five core competences which Ropers emphasises for upgrading programmes. However, competence relating to dealings with groups/organisations is less relevant in youth-promotion and education measures and the contents-related scope of conflict-management competencies is nowhere near as comprehensive, cf. GTZ 2000.
3. Areas of Activity

Key personal and social competencies include:

- Strong sense of personal value (ego-strength)
- Frustration tolerance/ambiguity tolerance
- Heightened self-perception and perception of others
- Capacity for empathy and ability to look at issues from a different perspective
- Critical and creative thinking
- Capacity for communication and interaction

This catalogue of learning objectives and contents does not correspond to any specific order of importance. However, fully developed ego-strength is the basis for conflict resolution and can be termed as the central component of peace promotion, since aggressive and selfish behaviour is often triggered off by frustration. A lack of self-confidence, prejudices and ingroup-outgroup thinking patterns all promote this.

To be able to deal with a conflict situation in a peaceable manner and in order to be able to withstand tension, it is necessary to strengthen the individual’s sense of worth, and to concomitantly enhance tolerance of ambiguities as well as assertive capacity and civil courage. However, a stronger ego should not result in others having decisions made for them. It is the conscious perception of one’s own and others’ advantages, interests and emotions that facilitates self-assertion and critical self-reflection. Being aware of oneself and others enhances our capacity for empathy. Being able to put ourselves in someone else’s position can turn a conflict into a complex, internal (decision-making) dilemma. Friend-enemy categories and corresponding physical responses are thus called into question and new, creative alternatives become feasible.

Thus, by promoting social and psychological competencies, such as self-awareness and a capacity for empathy, communication and criticism, an important basis is established for peace and conflict competency.

Different priorities and foci are set in terms of contents depending on the target group and context. In an intercultural context, the focus is generally geared to the way in which we perceive our own identity and that of others. In educational work with women and girls, it relates to gender-specific roles. Ego-strengthening and assertive capacity take on a different meaning here compared to work with boys and men.
3. Areas of Activity

**Specific skills and competencies**

- Knowledge of own attitude and also cultural attitude to conflicts and behaviour in conflict situations
- Capacity to analyse and understand conflicts
- Practical competencies with which to work through and overcome conflicts

To achieve sustainable conflict prevention, we first have to become aware of our own attitude and the prevailing social attitude to conflicts. The dynamics and potential changeability of conflicts has to be experienced first hand, particularly by children and young people.

### 3.1.2 Learning and work principles and the methodological repertoire

To ensure that conflict prevention does not just remain a theoretical exercise, account must be taken of various learning and work principles and the methodological approach is to be designed accordingly. The following principles are, for the most part, relevant to a great many educational contexts geared to the promotion of constructive action and behaviour:

**Constructive action and behaviour**

- Non-violent learning and voluntariness
- Link learning
- Participatory and action-oriented learning
- Experience-related and active learning
- Example-based learning in keeping with democratic rules
- Gender-specific learning
- Holistic learning
- Attitude instead of method

The most important principle in an education process geared to peace and conflict competency, and one that is not without certain problems especially in an institutional learning environment, is that of learning and working in a non-violent context on a voluntary basis. The danger of pressure and force being exerted in peace education, or simply of pro-violence attitudes being reproduced subconsciously, should not be underestimated. A confidence-based learning environment, along with the credibility of those in charge, are the key factors that decide on the success of conflict-preventive work. As a result, adult education and the comprehensive training and upgrading of the teachers themselves are highly important aspects.
The principle of “attitude instead of method” is to be understood in a similar way. Practical competencies, for example, exercises in active listening or reflections on statements, should be applied in a clearly defined context and not become an end in themselves in learning processes.

The principles of active participation, resource orientation and holistic learning are greatly emphasised in development cooperation, and in youth promotion in particular. This is based on the following insight, namely: the more the situation of children and young people is characterised by misery and need, the greater the existential importance of strengthening their coping strategies in life, of generating tangible changes and expanding their actual scope for action. Experience gained with drug-abuse and AIDS prevention have confirmed the appropriateness of holistic and gender-specific approaches. Corresponding initiatives must always be geared to the socio-economic and family situation, the cultural background and to gender-based role expectations.\(^5\) The same applies to conflict-preventive measures.

In conclusion, it can be said that, the more they are in line with people’s existential needs, the greater chance conflict-preventive inputs have of securing far-reaching impacts. It is not just about testing peace education, but about firmly securing these inputs in real-life, every-day situations and actions. Whereas this approach is an obvious choice in the non-formal education sector, and in community work in particular, it does pose certain problems in the formal education sector. All of the forms of learning and work described below have to be evaluated in terms of the target group’s age and gender. Again, it is vital that not only cognitive alternatives are selected, especially if differences in speech and expressive capacity can be assumed.

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**Forms of learning and work**

- Case studies/work on dilemmas and perspective-based writing
- Biographical learning (own history and model biographies)
- Eye-witness interviews
- Role play/simulation/planning game
- Interactive theatre/psychodrama
- Open, same-gender and intergenerational rounds of discussions
- Games and exercises geared to problem resolution and the promotion of cooperation
- Artistic work, creative expression
- Audio-visual and communicative media work

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\(^5\) The Centre for Conflict Resolution (Kapstadt) has drawn up a useful check list for the implementation of efficient youth programmes which, in addition to the principles named above, also emphasises, permancy, contribution to community development and the promotion of independence/self-help, cf. CCR et al. 1998, pp. 5-9.
3. Areas of Activity

3.2 Peace-building and conflict-preventive measures in educational contexts

Proposals on the implementation of peace, human-rights and democracy education in the formal education sector are contained within the framework action plan endorsed in 1994 at the 44th meeting of UNESCO’s International Conference on Education. In addition to wide-ranging guidelines on education-policy measures, great importance has been attached to making the formal education sector more accessible to society and to cooperation with the non-formal sector. It is assumed that wide-reaching changes in traditional forms of education are required.

The line between formal and non-formal education is constantly in movement. And decisions that apply to formal school education often apply to literacy campaigns and basic education in the non-formal education sector, albeit not always on the same scale or with a slightly different focus. Conversely, a large number of concepts in the non-formal youth-promotion sector help enrich approaches used in formal schooling.

Whereas the formal system generally stands for greater stability and continuity, the non-formal youth-promotion and education sector is characterised by its greater flexibility and a broader scope for action. In contrast to schools, for example, holistic interventions that network peace promotion with community and job orientation can be implemented to a greater extent here. Furthermore, population groups are reached that cannot be accessed by regular schooling or only with difficulty, e.g. street children. Consequently, development cooperation now emphasises the equality of the two sectors.

Development cooperation can be a vital “bridge-builder” here, forging links both in terms of cooperation between school and non-school work and between the planning and implementation level and can thus help advance corresponding measures. DC’s potential is concentrated, in particular, in the provision and promotion of the following forms of offer:

**Forms of offer**

- Consultancy geared to youth and education policy
- Upgrading for international experts
- Consultancy for university and administrative personnel, educators and young people
- Joint seminars/upgrading for specialists from within and outside the school sector
- Model projects with scientific support
- Consultancy services geared to the development of curricula, learning materials etc.
- Specialist conferences
As far as content is concerned, the respective priorities can be said to be extremely conflict specific, i.e. context specific. Intervention options are conceivable in nine fields:

### 3.2.1 Scaling down a segregational education system in favour of an integrated one

In countries in which ethno-political lines of conflict also manifest themselves in the education system, it is of decisive importance to gradually soften this divide. In this context, establishing and promoting integrated model schools is just as important as promoting encounters between schools in the given community conflict area. Examples from Israel and Northern Ireland illustrate the various forms such encounters can take and their respective differences.

Through its *Education for Mutual Understanding* approach (see box), Northern Ireland has already gained in-depth experience of how to bring together conflicting communities through school contact programmes. Since the EMU became a statutory feature of the curriculum, the number of schools participating has gone up. The pressure being exerted by integrated model schools is also the reason why the system is gradually opening up.

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**Education for Mutual Understanding (EMU) in Nordirland**

EMU has been in existence since the mid-1980s and has been a statutory feature of the curriculum since 1992. The four main goals are: to learn to respect and value oneself and others; to appreciate the interdependence of people within society; to know about and understand what is shared as well as what is different about one’s cultural traditions; and to appreciate how conflict may be handled in non-violent ways. EMU is not a subject in its own right, but is intended to be integrated as a cross-curricular theme in every year and in all subjects. However, participation in this exchange process remains voluntary. Since contacts are based on parent support or are integrated into NGO programmes and are geared to the longer term, they also influence school and community life. The success of the EMU programme is perceived differently: the number of schools participating has gone up, but the theme’s relevance to every single subject and the issue of marking are matters of dispute. The introduction of the EMU theme into the curriculum is not sufficient; the programme requires financial backing, the targeted support of school management and the teaching staff as well as corresponding inputs at the level of higher education. A great deal can be learned from the experience gained here, however, for cross-community contacts between schools in different contexts.
Proposals on a discourse-based approach offering a variety of perspectives on recent events in public life and concomitantly serving as a form of preparation for school contacts have been developed, inter alia, in the Center for Tolerance Education. The study programme *Values and Citizens* (see box) could be transferred to a wide number of schools and places and its contents could conceivably even be expanded through an Internet-based exchange process.

**Study Program Values and Citizens (Center for Tolerance Education Jerusalem)**
The programme is ongoing in some 160 state, religious and Arab-language schools throughout all of Israel. In all classes, information is collected and discussions held on recent social and political events. Each class summarises its findings on a portable blackboard which it passes onto other classes and schools, thereby initiating new discussion processes. The boards then offer a basis for rounds of discussion at the schools, for contact initiatives and the upgrading of coordination teachers and school representatives.

### 3.2.2 Promoting mother tongues and foreign languages and setting up bilingual schools

The possibility of learning the language of the other conflict party is very important when it comes to promoting encounters in crisis areas. Indeed, partnership-based understanding stands or falls on the acknowledgement of the other's language. Having the mother tongue as the language of instruction is of great significance in the primary-education sector, since this strengthens a sense of identity and the capacity for interaction. Knowledge of several languages, on the other hand, raises the ability to see things from different perspectives. For this reason, it is particularly important to promote mother-tongue and foreign language skills in conflict areas and in phases of latent conflict. If teaching literacy in the mother tongue proves problematic, it should, at the very least, be integrated into oral classwork. In conflict areas where a language has to be selected from amongst a large number of different ones, it can sometimes be advisable to give preference to a language spoken by a minority rather than to one spoken by a majority.

Tandem learning and tutoring in which the participants teach each other their respective native tongue are good ways of learning a foreign and second language. This form of learning also facilitates a cultural exchange. To have a peace-promoting impact and to develop a deeper understanding of the other culture, language teaching must definitely be geared to the respective culture, the situation of minority groups and balance of power. Inter alia, this is the conclusion reached by the Israeli *Children Teaching Children* programme (cf. 3.2.5) which originally focused only on learning the other's language. The UNESCO model schools, as well as projects by the Council of Europe in support of minority languages, offer approaches for the promotion of mother tongues, foreign languages and bilingualism (see box). As part of the Council of Europe’s *European Year
3. Areas of Activity

of Languages 2001, innovative concepts are being tested which aim to link up foreign and intercultural learning within and outside the education system.

Bilingual schools in Slovenia
In its case studies, the Council of Europe emphasises the bilingual teaching concept in Slovenia. As of kindergarten, native-tongue Slovenian and Hungarian children are put together in mixed classes. All teachers are bilingual. Both languages are taught as mother tongues. In other subjects, it is common for the languages to be used interchangeably.

3.2.3 Developing new teaching materials and revising the contents of exams

In crisis areas and times of political and social change, it is most important to critically review teaching and learning materials, as well as the contents of exams. The underlying sources, their implicit and explicit prejudices and stereotypes, as well as the dominance of specific contents and cultural values, must undergo a comprehensive revision procedure. An example here is the revision of exam material in Namibia (see box).

Revising the contents of exams in Namibia
National examinations were revised in terms of their cultural and gender-specific bias. Whilst the subject history was praised for promoting awareness of Namibian and African history, the subjects music, art and home economics were heavily biased in favour of European contents. Revisions of this kind are still rare. But they can serve as a model for other African countries.

When revising and producing materials, the question arises as to which examples of conflicts should be given, how they should be analysed and which solutions should be offered. It is expedient to offer a range of different conflict areas (e.g. relating to the environment, development policy, community and family life) and to make clear the significance of different power structures as well as gender-based and cultural differences. On the whole, the materials should have an open design, leaving enough scope for creative solutions and processing – as in case studies.

In keeping with the aim of promoting empathy and a change in perspective, various viewpoints are required on specific (conflict) themes. The respective national, cultural or religious background on which they are based must be apparent. Therefore, international cooperation at a conflict-overarching level is desirable when devising new materials. The UNESCO Manual for Human Rights Education. Primary and Secondary Levels (see box) can be described as prototype model here. The work by the Georg Eckert Institute, whose
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Journal on international school-book research deals with the handling of conflicts, national historical perspectives and the theme of human rights, is also exemplary.

This manual contains contributions from different societies and offers culturally-specific examples of human-rights problems as well as varying didactic and methodological proposals. Ahead of its publication, a trial run was launched in schools, following which changes were incorporated. The inclusion of diverging perspectives facilitates changes in the learner’s perspective. However, this does not generate a diversity of viewpoints. Criticism is therefore levelled at the fact that it is left up to the educators to piece everything together. Concrete guidelines are required for the application of materials with a multi-perspective orientation.

3.2.4 Securing peace-building and conflict-preventive work within the curriculum

Decisions on curricula are closely related to the demand for integrated schools and the revision of materials. A distinction must be made here between three levels of action:

(1) Revision and development of uniform core curricula

Existing curricula must be revised in line with a similar catalogue of criteria used to revise the teaching and learning materials and also the contents of exams. In segregated education systems, a uniform and democratic core curriculum devised jointly by all groups concerned is a decisive step in the right direction, especially in subjects such as history, religion/ethics and in literature and cultural sciences. The term core curricula is used deliberately, as a certain scope has to be allowed for regional themes. Decisions on regionally specific contents should also be made in consensus with all the interest groups concerned.

(2) Integrating peace-building and democracy-promoting contents and forms of learning into subjects

Peace and human-rights education or intercultural education rarely constitute independent subjects in their own right. Given the fact that peace education and conflict resolution skills are understood as a cross-sectoral theme and an all-pervasive principle of teaching, the specific contents often get pushed to the background. Consequently, concrete proposals are required in curricula which must also be taken into account during teacher training. Examples of the integration of peace-promoting contents in literature, language,
history and religious education as well as in ethics and geography are offered in various manuals produced by UNESCO and the Council of Europe and by the Human Rights and Peace Education Resource Center. These practical recommendations provide information on active methods, take account of all age groups and school grades as well as teacher training, and attach importance to an international perspective. In some developing countries, peace initiatives are working to implement pertinent curricula. On the whole, practical exercises with their exemplary character should be closely related to the actual conditions experienced by the participants in their everyday lives. Conflict situations specific to the target group and standard behavioural strategies also have to be dealt with. The themes of conflicts and violence in the home can be incorporated into family literacy work, a subject for which UNESCO offers pertinent materials.

The specific needs of a post-war society must also be taken into consideration. The writing down of family histories, search for clues to the past, eye-witness interviews and the elaboration of reading materials on local history are all conducive to an exchange process and make it possible to link up with pre-war experiences.

(3) Civic education as an independent subject in the curriculum

Furthermore, a kind of citizen’s education or social studies (the term commonly used internationally is civic education) should be integrated into the curriculum as a separate subject in its own right providing intensive education in the principles of democracy through practical exercises and experience-oriented methods. In certain developing countries, the concept of legal and civic literacy exists. This mainly has to do with legal consultancy or institutional studies and it might be possible to forge certain links here in order to practise democratically-oriented behaviour.

The Israeli programme Betzavta (see box), which was developed for political education in and outside the school context and which is also applied in an adapted form in Germany, offers a wide range of tips on curricular development for active civic education. It also makes suggestions for links with other subjects.

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7 In Mozambique, church-run adult education is working on pertinent peace-building curricula. Furthermore, an adult-education module exists to prepare people for peace, cf. Remmert-Fontes 1997, p. 170.
Betzavta – Teaching Democracy

Through its programme, the Adam Institute offers a method which, by dealing with the principles of democracy, serves as a means of promoting democratic attitudes and conduct. The participants are intended to learn how to take account of various alternatives, and not to reject them off hand. The core elements of the learning process include the transformation of the conflict into a dilemma and democratic decision-making. Generating a dilemma means demonstrating to the participants their own ambivalence to a certain theme and the contradicting interests in one and the same person. The democratic decision-making process takes place in one to three stages:

1. Assess whether the contradiction is imaginary or real;
2. Attempt to change the situation such that the contradiction is eliminated;
3. Search for a way of limiting interests and of realising the respective rights to the same extent.

Work concentrates in particular on stage 2 in which methods for constructive conflict management are applied, but the handling and thus withstanding tension are also dealt with. The themes worked on include, by way of example, human and civil rights, the relationship of minority to majority groups and equality before the law etc. The exercises are based on experience and set processes of group dynamics in motion.

3.2.5 Participatory structures and opening-up of schools through peer-group education

To facilitate experimental and discovery-based learning, educational work necessitates a great many active methods ranging from creative exercises to role play. Furthermore, the scope for action must offer the learners a real chance of participating. Self- and co-determination means that the learners can influence what they are learning and the environment in which they do this learning. This applies equally to schools and to (social) education work in community, youth centres and workshops.

Within the scope of conflict-preventive and peace-building work and in the context of development cooperation with countries with a high percentage of young people, the participatory method of peer-group education is a particularly relevant one.

Peer-group education is characterised by the fact that the “educators” correspond with the target group in terms of age and sometimes also origin and gender. The influence of same-age reference groups traditionally has negative overtones (gangs, drug abuse, etc.). However, peer-group education aims to harness these group dynamics in a positive way. Peers can take on a strategic role within the group in the development of values and help break down prejudices without immediately losing their credibility and can thus influence the
behaviour of other young people. In this way, peer-group educators have an advantage over their professional colleagues. The benefit this method offers is not to be underestimated, especially when the aim is help-for-self-help. Completely new possibilities also present themselves for gender aspects. The urgent need for educational initiatives to reduce the rate of AIDS infection in Africa and Asia led to the launch of campaigns that function on the basis of the commitment and participation of young people of the same age and gender.

Below are three examples of peer-group work with peace-building and conflict-preventive objectives, i.e. intercultural learning in small, mixed-gender groups, peer mediation and the establishment of self-organised youth clubs. These approaches have been tested in schools or in connection with schools, but can be oriented to the community as well. In certain poor districts in Portugal that house a large number of minorities, young people are being trained, for example, to act as local mediators beyond the school framework. As such, they serve as a connecting link between youth groups and families in the given districts and the school.

The given examples make it clear that peer-group education changes the classic structures of school and the relationship between those doing the teaching and those being taught. This kind of approach breaks with the conventional status of adult dominance. Peer-group leaders should not be selected according to classical criteria applied by adults. This requires many societies to change their way of thinking and calls for the comprehensive preparation of young people and adults for their new tasks. Critics, for example, voice their concern that peer-group education runs the risk of masking the lack of communication and contacts between the generations and just deflects responsibility or fosters simple cost-oriented thinking.
Children Teaching Children Programme
A good example of the combination of encounters and peer-group education is to be found in the Israeli approach known as Children Teaching Children. The 2-year contact programme has been working with classes of Jewish and Arab school children since 1987 and is geared both to pupils and teachers alike. The 11 to 14-year olds meet six times a year and work in mixed, small groups. In the early years, the focus was on teaching each other their respective native language. However, after it transpired that the Arab children were greatly interested in improving their knowledge of Hebrew, but that the Jewish children were not motivated to the same extent to learn Arabic, the programme was changed. Now, all young people use their own mother tongue, i.e. mutual understanding and communication are now at the fore. Furthermore, it is no longer just a question of encounters, but one of the participating groups’ respective prejudices and fears and what it means to be a member of a majority or minority group. Since the themes the children work on are prepared in the classroom, the teachers meet up regularly to prepare and assess the exchanges with the assistance of the programme supervisors. In future, school management will also be offered dialogue courses. At the request of certain classes, the programme has been extended by a third year.

Youth Forum for Peace and Justice in Zambia
Another kind of peer-group education, and one which closely resembles a grass-root initiative by young people and which as such extends into schools and universities, includes the Peace and Justice Clubs in Zambia, the Campus Peace Initiatives by ANANDO in Bangladesh and the Youth for Peace and Reconciliation in India as well as the Youth Teaching Youth Program in Nepal. All of these activities are part of the Youth Empowerment Program by IFOR (International Fellowship for Reconciliation), which has been supporting self-help groups and programmes by young people since 1996. By way of example, the Youth Forum for Peace and Justice in Zambia is presented here: This youth forum wishes to raise awareness in schools about active non-violence and peace initiatives through its Peace and Justice Clubs. Interested young people from different schools go through several workshops supported by the IFOR Non-violence Education Program. Thematically speaking, these workshops mainly deal with conflicts experienced by youth in their families, their communities and their everyday school lives and offer possibilities for dealing with them constructively. Furthermore, skills are taught that will empower them to launch campaigns and take on group leadership; concrete projects are also planned for specific schools. Following the workshops, these youngsters then work together with like-minded pupils to set up Peace and Justice Clubs at their schools and to implement projects. The actual range of projects itself is very broad: discussion groups, promotion of peaceful co-existence through theatre, music and peer mediation etc.
3. Areas of Activity

Training sessions geared to constructive conflict resolution and peer mediation (in Germany also known as conflict-piloting and arbitration courses) are becoming increasingly widespread. The programmes are mainly applied in secondary schools; although an interesting model project on peer mediation in primary schools is now ongoing in Northern Ireland.

Mediator training aims to strengthen young people’s sense of responsibility and empower them to resolve their problems amongst themselves (in part also with the teachers). In general, the programmes comprise the following components:

1. Conflicts and emotions – what is a conflict, how do I feel about it and how do I deal with the anger and annoyance?
2. Causes of conflict and conflict analysis – how can I distinguish between conflicts and what kind of analytical instruments are on hand?
3. Discussion – what approach to talks and discussions and which basic communication skills are expedient?
4. Consensus – what is a win-win solution?
5. How are mediation discussions structured and how are they implemented?

Not all children are motivated or suitable to become mediators. However, if this approach is to be successful, it has to be known to and accepted by a large number of pupils. Consequently, it is important to involve as many people as possible in the project. The approach developed by the Jugendbildungswerk Offenbach, Germany, is a particularly far-sighted one:

1. Introduction for teachers to the basics of constructive conflict management and mediation;
2. Teachers initiate a constructive approach to conflict management in the classroom and help select mediators in a joint process;
3. Mediation training for selected pupils without teacher participation;
4. Introduction of mediators; use is made of their help on a voluntary basis; regular exchanges of experience between mediators.
3. Areas of Activity

3.2.6 Offer of leisure-time activities for children

The possibilities of providing peace-building offers for children, young people, adults and families within the scope of cultural, political and socio-political education inputs are many and varied. Work with children and youth is dealt with separately here. The examples selected illustrate that, in addition to target-group inputs, the opportunities for broad-scale promotion of relationships within the community and across generations are being exploited to the full. In the case of work with children, support for the family as the basic system of orientation is a very decisive factor.

It is important to generate space and opportunities for all children to be just that, i.e. children, and to motivate them to express their thoughts and feelings. This applies in particular to street and refugee children and to children traumatised by war. Play (cooperative play involving movement and geared to problem-solving, as well as role play and improvisation), pottery, toy- and puppet-making as well as story-telling and thematically-specific painting, dancing and music all belong on the agenda. Culturally-specific activities must definitely be taken into account here and perhaps parents or grandparents called on to act as resource persons or youngsters allowed to steer some of the workshops.

On the whole, activities have to be as open as possible, providing sufficient scope for creative solutions. For example, stories can be selected that reflect internal decision-making dilemmas. Pictures can be painted of the various perspectives or a game improvised. Also, presenting certain results in the form of theatrical plays, exhibitions and reading sessions for other children and adults strengthens mutual relations and reaches out on a wider scale to other groups. Such events provide a good occasion for joint celebrations and discussions. The children’s ideas, their suggestions for resolving conflicts and their wishes for the future are also a suitable basis for mothers’ discussion groups. In this way, work with children can help assimilate past experiences and raise awareness of the need for a constructive approach to conflicts.

A model example of an integrative, socially-educative concept for street children is the work by STREETS in Kapstadt. In the Drop-in-Centre, children have the chance to pursue some of the activities mentioned above. Older children work with younger ones and a great emphasis is placed on parental input. Below are two examples from post-war situations in which a creative and play-oriented approach has proved its worth. In these programmes, trauma experts have cooperated with educational experts. The Malawi Programme also involved members of the refugee community. The initiative by AMOSAPU (Mozambican Association for Public Health) recommends that former child soldiers not be fully isolated from children of the same age in trauma work.
3. Areas of Activity

Activity groups for children in the Malawi refugee programme
These activity groups form part of a comprehensive programme by the Finnish council for refugees. In the run-up phase, assistants were selected from the community to participate in the elaboration and implementation of the programme. They contributed what they knew about the children’s needs and symptoms and were trained in questioning techniques used in “supporting conversation”.

The objective of these activity groups was to support the children’s “normal” development and to promote the family as a whole, so as to help parents resume their lost role as protector. The groups met twice a week for three months. The meetings, which dealt with a specific theme such as friendship, separation etc., for several consecutive weeks, were supervised jointly by the men and women in the community who were also available for talks at other times. A great emphasis was placed on creative and physical activities which enabled the children to express themselves, strengthen their self-esteem and experience success and positive social cooperation. An evaluation confirmed the activities’ success, but criticised the fact that not enough sensitivity was shown for the cultural factors determining the way in which parents look after their children. This is most likely the reason why – in contrast to original plans – participation by parents was only moderate.

AMOSAPU in Mozambique
AMOSAPU has tried to return child soldiers to their families or to their village communities. This work’s success was due to the fact that AMOSAPU cooperated with traditional healers whose purification rituals made it possible for the children to be taken back into their communities. Another decisive factor were the teams of psychologists, teachers and social education workers who organised games and exercises for all children and young people in the community. This helped them to deal with and voice their experiences, but also facilitated their reintegration into their own peer groups. To help them secure a living, AMOSAPU also assisted them in their search for training vacancies or employment opportunities.

3.2.7 Offering leisure and integration activities for young people
It is, in principle, equally as important in youth work as in work with children to offer open and creative forms of play and work which enable them to develop their own experiences and find their own means of expression. However, activities should be designed such that they concomitantly expand youth’s scope for action and participation.
In the case of youth and young adults whose everyday lives are dominated by a high level of violence, conflict-preventive work must generate opportunities to escape from the pressure of gangs and substance abuse. All efforts that are conducive to the development of a positive youth culture, a type of “peaceful counter-culture”, must be advanced. Peace education of this kind is geared to the longer term. However, to prevent people from believing they are powerless to do anything, work should aim to achieve directly tangible changes. A distinction is made below between strengthening the positive aspects of young people through open, educational offers of leisure-time activities (1) and peace education within the framework of comprehensive integration measures for specific target groups, such as members of youth gangs (2).

### (1) Promoting peace in (social) educational leisure-time activities

A great many possibilities present themselves here and comprise the following forms:

- Workshops (regularly at fixed locations and ad hoc along the lines of youth outreach work)
- Youth camps
- Self-organised youth clubs
- Youth forums/parliaments

Whilst workshops and youth camps constitute more of a guided offer that provide young people with the space to develop their own initiatives, youth forums and clubs are initiatives organised by the young people themselves with regular group meetings. The latter can actually come about as a result of a workshop or a youth camp. Generally speaking, it is expedient to strengthen the peer-group work referred to above (cf. 3.2.5). For certain projects, such as the training of local mediators, cooperation with schools can prove useful.

To secure work inputs in the long term, the offers on site necessitate a stable framework. Ideally, this is a kind of open learning workshop or a youth centre, but schools and church-owned multi-purpose halls are just as suitable. Furthermore, account has to be taken of outreach approaches in youth social work, something that can be done together with other young people.\(^8\)

Thematic ally, the workshops and youth camps focus equally on strengthening minorities or on promoting intercultural encounters between opposing groups as on training in non-violent approaches to conflicts as well as group-leadership skills and the initiation of peace activities. Three aspects merit particular attention here:

- The workshops and camps should give young people sufficient space to express their desires for their own future development, but also their visions for the future of their

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\(^8\) Youth street theatre or play initiators could raise awareness to the offers of workshops and youth clubs.
community or specific environment. In workshops for the future, it is possible to develop small peace-promoting project ideas together with young people which they subsequently implement themselves.

- Summer camps, out-door camps and similar events which take young people out of their social environment, must make sure they establish a bridge between the camp and the youngsters’ normal daily lives which do not change in their absence. Also, the young people must be accorded sufficient support on their return and in the implementation of project activities. The greater the differences between the camps and the youngsters’ normal everyday existence, the more important it is to ensure that such valuable peripheral educational experiences and exercises in non-violence are reflected in their daily lives. This applies equally to encounters between opposing groups as it does to street children. For this reason, it is advantageous to have several young people from a district or community participate jointly.

- Gender-specific offers are vital. In many social contexts, girls’ participation in a co-educational camp is unthinkable. However, the fact that women and men are exposed to different conflict situations and experiences of violence, and therefore demonstrate varying responses and kinds of behaviour, means that a gender-specific approach is needed. Girls in particular should be encouraged to implement projects that accommodate their specific needs and raise sensitivity to the difficulties they are facing.

A whole variety of initiatives are thus conceivable. Sporting events or painting and art competitions on themes such as peaceful co-existence are just as important as promoting sensitivity to injustices or stimulating discussions on topical themes. Young people should have the chance to produce and publish newspapers, exhibitions, theatre and radio plays and videos. A few activities are listed below (see box). Specific music or art activities, initiatives launched by young people to discover clues to the past or celebrations marking the active remembrance of a certain event do not exist however.

Special attention should be given to the establishment of youth forums or youth parliaments. These are instruments with which young people can experience democratic principles first hand. Not just in a simulation context, but actually equipped with a certain authority for action and decision-making, a national youth council could devise proposals for youth promotion programmes or a youth forum could represent the concerns and interests of young people in the community or municipal administration.

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9 Workshops for the future are a creative 3-phase project method: The critical inventory phase is followed by the fantasy phase in which ideas and visions are collected. This pool of ideas is the basis for the final phase in which concrete projects and plans for their implementation are developed from certain ideas.

10 In South Africa, both STREETs and NICRO have experience of outdoor camps with street children and young offenders taking part in integration and rehabilitation measures.
A youth parliament could also be set up to decide on the promotion of peace-building and conflict-preventive educational activities. Sixty to eighty young people between the ages of 16 and 23 who are actively committed to youth work are selected, in equal numbers, from amongst men and women, minorities and majorities and varying social origins. Once they have a firm grasp of the matter on hand, they agree on the precise form and desired foci of the projects (e.g. peer group work, encounter initiatives). They distribute this information to the communities accordingly and assess the proposals they receive. Finally, they reach a “parliamentary decision” on the promotion of 5 to 10 proposals.

**A number of examples of workshops and camps with young people**

| Conflict management training | → Youth living with conflict Summer camp organised by MEND in Israel and Palestine  
| | → Education for Peace-Methods of Conflict Resolution at the Adam Institute, Israel  
| | → Workshops by Interfaith Youth in Sri Lanka and Youth Forum for Peace & Justice in Zambia  
| Mediation training: | → Training as local mediators at FOR, India and ANANDO, Bangladesh  
| Self-organised youth clubs: | → Peace Campus in India and Peace and Justice Clubs in Zambia  
| | → Ayalkootams – Self-help group in India  
| Peer-group work: | → Hands for Peace Campaign in Columbia, UNICEF project initiated with 14 to 18-year olds  
| | → Youth Teaching Youth in Nepal, a campaign for the UNESCO decade 2000-2010  
| Strengthening minorities: | → Know Your Own Country Project by the Palestinian Conflict Resolution Center in Israel  
| | → Uni-nationale preparation course by the peace school Neve Shalom/Wahat al-Salam Youth for Peace Camps in Northern Ireland  
| Encounter work: | → Youth for Peace Camps in Northern Ireland  
| | → Binational conflict training by the peace school Neve Shalom/Wahat al-Salam in Israel  
| Work with girls: | → Girls Peace Camp by Milijuli Youth Peacemakers in Nepal  
| | → Choose a Future – work with girls by MEND in Israel/Palestine  
| Sporting activities: | → Basketball Tournament for Peace in the Philippines organised by young people  
| | → Volleyball-project in Kigali/Rwanda  
| Theatre activities: | → Theatre play on the danger of guns by Gun Free South Africa  
| | → Street theatre to educate people on elections in Mozambique  
| | → Interactive theatre to initiate discussion on the truth commission in South Africa  
| Youth forums: | → National youth council in Burundi promoted by Right to Hope Educational Trust  
| | → National conference of youth-group leaders in Zambia  

(2) Promoting peace in social education measures geared to integration

Whilst the recommendations above primarily concentrate on “smaller-scale”, leisure-time activities which do not initially take account of young people’s socio-economic requirements, there is a definite need for other offers which combine sustainable peace promotion and conflict prevention with a training or employment-oriented component.
Especially in the case of marginalised youth or young adults, or those at risk of isolation, it is vital to make sure that the development of a “positive youth culture” goes hand in hand with the advancement of economic and social stability and the offer of prospects for the future.

Training in *life skills* is particularly expedient here. Many definitions exist for *life skill* programmes, but all have one thing in common; namely, they promote sensitivity to the handling of conflict situations and integrate a non-violent approach. Vocational education and employment initiatives should include them in their programmes. In this context, the issue of conflicts between employers and their employees must be brought up and appropriate strategies developed to counter exploitation.

Owing to the great propensity to violence in South Africa, approaches have been devised that link up experience-based educational elements geared to self-realisation and exercises in constructive conflict resolution with work in the *Skill Centre*. STREETS and the *National Institute for Crime Prevention and Reintegration of Offenders* (NICRO) have gained relevant experience. EDUCO AFRICA has offers specifically for girls and women in its practical educational *Youth at Risk Programme*, an aspect which to date has not been given the attention it deserves. Work till now has focused more on mixed or male target groups.

Below is an example of a holistic and resource-oriented project which offers a large number of tips and ideas for similar initiatives. The project was implemented in the mid 1990s in a number of townships in South Africa and was geared concomitantly to small children and to a group of older male youths. The boys saw themselves less as victims, but more as activists and war heroes who now had to adapt to peace and a “normal” life. The project promoted intercultural and cross-racial dialogue, but did not completely ignore socio-economic concerns.

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11 A brief definition of *life skills* that takes account of argument/conflict management is provided by the CCR/Kapstadt 1998, p. 8.
3. Areas of Activity

Programme with township youths in South Africa
The major factor behind the launch of this project was the need for positive male role models for younger children. Furthermore, boys who had grown up in a violent environment were to be empowered to take on the role of father or bread-winner. The youngsters were not approached as perpetrators of violence or as gang members, but as auxiliary and teaching staff, thus enabling them to identify with the role of “peace activist”. Together with white and black psychology students, they elaborated and steered a programme designed to promote the emotional and intellectual development of pre-school children. To enable the young people to actively link up again with their past and to strengthen their identities in the present, the project also participated in a collective report on the children and their environment. Thus prompted, the young people concerned also dealt with the issue of their own future development. The cooperation with the white students, who had been carefully selected for this task, set off an intensive process of exchange and learning on both sides. Racial issues or the process of politicisation in the townships were the themes of many debates with the students. Since the programme in itself did not offer any training that would enable the young people to pursue any income-generating activities, all of them were given the chance – in place of direct payment – to take part in a teaching programme of their choice.

3.2.8 Conflict prevention and reconciliation in community work

Community work and community education can contribute greatly to the (re-)construction and strengthening of relations in a community. Sustainable youth promotion has to ensure that its work is firmly anchored in the community and that it brings about changes in the given environment, because young people are often seen as a problem and a burden. A lack of education and employment opportunities means that they do not have the scope they need to realise their potential and they become ostracised from the communities in which they live. This also applies in part to older people. In post-war societies, this problem is compounded further by the fact that children and young people are often left behind without their parents whilst older people are left without any family support. This calls for work on a relationship level and for the development of new family and support systems. Work can be done on this issue in same-gender and intergenerational discussion groups. Actively listening to each other and acknowledging and working on respective problems together can strengthen relationships and illustrate interdependencies.

To be able to bring together all or a lot of its members, communities ideally have a multi-functional community hall that can be used as an open meeting place or learning workshop. The establishment or construction process can at the same time serve as an education or employment measure for young people. Having different interest and age groups participate in the establishment/restructuring of such centres and letting them have a say in the contents-design phase also offers a great many opportunities to get to know
and learn about mediation concepts and win-win solutions and not just democratic decision-making processes. Local mediators, for example, can be met here at set times. Some of the projects, encounters and work forms can be integrated with each other: workshops for the future, gender-specific peer groups and intergenerational discussions, play, music and theatre activities as a basis for talks and celebratory events. Along the lines of an open workshop, literacy, basic education and vocational-training courses should also be offered. “Open” also means that participants can cease attendance in keeping with their present employment situation and then resume activities more intensively at another point in time. This, however, presupposes a marked individualisation of work inputs. 

Community education also provides a chance for collective remembrance work. In South Africa, there are examples of communities that, thanks to the help of facilitation and mediation programmes, have decided to put up a monument dedicated to all victims in the community. However, other projects are also conceivable:

- Together with all age- and interest groups, an interactive exhibition could be organised on “Life in the community yesterday, today and tomorrow”. This exhibition would look at the lives of children, youths and women and would be open to additions, comments and visions for the future.
- Young people could hold interviews with older community members, asking them questions about the past that are important to them. The results can be documented in a video film, a newspaper article, a “community reader” or a theatre play.
- Searching for clues to and discovering the past can lead to plaques being put up at significant locations as reminders of a violent history, but also perhaps to mark positive events in the community’s past.

### 3.2.9 Priorities for the training and upgrading of educators

In general, it can be said that all of the areas of activity and measures listed above necessitate appropriate preparation as well as training and upgrading for the educators concerned. Three areas are of particularly important and overarching relevance in peace education and conflict-prevention work in the formal and non-formal youth-promotion and education sector, i.e.:

- Basic principles of constructive conflict management
- Methods facilitating intercultural learning
- Principles and forms of peer-group education

Educators in the school and non-school sectors should upgrade their knowledge of these principles and methods, either as part of an independent module in their basic training or as a kind of a compact basic course offered as part of upgrading along with back-up support in
the form of *in-service-training*. In societies recovering from a recent war and in regions with a high propensity for violence, these rather more conflict-preventive priorities have to be complemented by a fourth dimension, i.e. reconciliation and remembrance work:

- Dealing with collective traumas and promotion of traumatised children

Work on conflict-related issues or in connection with injuries and injustices that have occurred in recent history often poses very specific difficulties in a school context. Indeed, it is generally not even a statutory feature of the curriculum. And yet it is absolutely vital that teachers be given the wherewithal to deal with collective traumas and that they be empowered to identify individual traumas and to promote children and young people traumatised by violence and experiences of loss. The educators should be enabled to provide help within their own specific educational sphere of activity. To this end, seminars are necessary which not only give them the chance to take a closer look at their own attitudes and personal approach to collective trauma, but which also enable them to learn about various forms of creative expression and play and the ways these can be linked up with approaches in the field of remembrance work.

To date, non-formal political and cultural education as well as *community education* have been the main implementers of symbolic acts designed to help people come to terms with the past and to promote collective remembrance. A systematic approach for the entire educational field is not yet available. However, the following issues should be dealt with:

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**Important issues**

- How can work be conducted on the families’ and communities’ history without setting off a process that oversteps the educators’ skills?
- How can work be conducted on the families’ and communities’ history without setting off a process that oversteps the educators’ skills?
- What approach should be adopted to work with eye witnesses without going t
- How can themed discussions best be organised on the different roles of men and women in war and their direct and indirect possibilities for exerting an influence?
- What possibilities for remembrance are available in the given cultural context?

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### 3.3 International exchange activities

It should not be forgotten that the possibilities offered by school as an institutional establishment which applies selection criteria and works with relatively large groups are accordingly limited. This is why it is all the more important for schools to open up and engage in fruitful cooperation with the non-formal youth-promotion sector.
3.3.1 Strengthening the regions

Besides political and economic reasons, there are also educational reasons for strengthening regions and cooperating with neighbouring countries. Sometimes young people know more about Western countries than they do about the countries next door with which they often share a common history or similar cultural traditions. Strengthening East-East and South-South relationships holds several advantages in the context of peace education and conflict management skills. The examples of Eastern Bloc states or the Republic of South Africa’s commitment to Southern Africa show that neighbouring countries have a great deal in common and develop a greater empathy for their neighbours’ respective needs. At the same time, however, this experience can be seen as encouraging changes in Western models, leading to the inclusion of culturally specific elements in mediation, trauma and reconciliation work.

IFOR’s regional youth encounter work, specifically its organisation in 1997 of the *Asian Pacific Youth Gathering* is exemplary (see box). At the end of 1999, a second *Asian Youth Camp and Non-violence Training* took place in Nepal at which youth organised a network to coordinate its activities within the scope of the UNESCO decade for a culture of peace and non-violence. *Multicultural Regional Youth Camps* were also held in 1999 in Uganda (for East Africa and the Great Lakes Area) and in Eastern Germany (for Eastern and Central Europe).

On the whole, it is recommended that relationships be stepped up via exchanges between educational experts and transnational school encounters.

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**Asian Pacific Youth Gathering**

Young people with a commitment to peace education from the countries of Thailand, Sri Lanka, the Philippines, Burma, India, Nepal, Pakistan and Cambodia all took part in this meeting. For many, it was the first time they had met people from neighbouring countries. Initially the work focused on the process of getting to know each other. In addition to discussions and active exercises geared to conflicts in the family, everyday violence and the role of youth as peace initiators, dances, songs and meditation practises were exchanged. Subsequently, concrete initiatives were planned which they wished to conduct in individual countries or in cooperation with others. This is where the *Campus Peace* initiative by ANANDO was first generated, for example.
3.3.2 **Exchanges between countries with similar conflict constellations**

Encounter initiatives exist in which young people and adults from countries facing similar conflict situations meet up. By offering new perspectives and strengthening the groups in their activities, themed seminars enable the participants to distance themselves from the goings-on resulting from their own conflicts. Exchange work of this kind is found, for instance, in the Eastern European transition countries. *Youth for Peace* in Northern Ireland is planning a summer camp to be attended by young people from South Africa and Armenia and Azerbaijan. MEND in Israel and Palestine and the *Media Peace Centre* in South Africa are using video-conferencing techniques to work with youth on a joint, non-violent television programme for young people. To disseminate and expand approaches to peace education, it is advisable to promote the generation of regional and international networks. In addition to the international work by the *Right To Hope Educational Trust* (see box), the Adam Institute in Israel is currently setting up a network for democracy education with countries in the Near East, Mediterranean states and Africa in which the partners try out each other’s educational concepts and exchange their experience.

**Right to Hope Educational Trust**

The project originated in South Africa where it worked together with the school administration to transform and/or develop educational materials. In response to the emotional and psychological problems of a traumatised society, a great many teaching and learning materials have been produced in support of ethical education. At the international level, the project is striving for intensive networking in the field of *Education for Building Peace* in divided societies. In so doing, it focuses on activities by and with young people and on exchanges between and the upgrading of vocational groups that could influence youth (media and the employment sector). With its travelling exhibitions and training programmes, *Right of Hope* has caught people’s attention and founded initiatory committees in the Near East, the Balkans and Northern Ireland. In Burundi, the project is now pursuing the establishment of a national youth council.

3.3.3 **Promoting sensitivity to the North-South relationship**

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**Possible initiatives**

- International work camps and encounter seminars for young people
- International training of team leaders for work and youth camps
- International youth forums
- Media-backed exchange projects between schools
- Themed encounter seminars between specialists in the educational field
- Internships for educational experts
- Integration of peace experts in youth/community projects

## 4. Framework Conditions

### 4.1 Favourable framework conditions

As already mentioned at the beginning, it is expedient to discuss the specific possibilities for intervention at the implementation level, i.e. through the educational establishments and their educational staff and those at the more comprehensive planning level (youth promotion plan, curriculum development etc.). Both levels have different scopes for action. Whilst the introduction of civic education can be decided on at the planning level, peer-group work has to be initiated and tested at the implementation level. Since bottom-up initiatives ultimately need to be anchored in the curriculum if they are to be implemented on a wide scale and, inversely, since top-down approaches can only be implemented with the active support of the educators on site, the highest degree of coordination possible needs to be aimed for.

Favourable framework conditions exist especially in those places where there are local partners at several decision-making levels who are already committed to change or are willing to change something and perhaps even know which sectors they wish to prioritise for the time being.

Network structures which facilitate coordination and cooperation of the formal and non-formal sectors are also advantageous. The fact that a lot of the examples cited come from Northern Ireland, Israel and South Africa is due, inter alia, to their sophisticated civil society. These countries have made the experience that NGOs can also positively affect school life and advance the development of new materials and innovative forms of
cooperation. When promoting active peace-building NGOs, their impacts on the school system should also be taken into consideration.

The formal education system is generally cumbersome and takes a long time to reform itself. The greater the school’s need for change and restructuring, the greater need for external support. However, this only makes sense, if the proposals for change are geared to the long term and generate appropriate structures.

For conflict-preventive work to succeed and changes in attitude and behaviour to be sustainable, actors in the youth-promotion and education sector have to be given longer-term perspectives.

Also, holistic education work cannot be achieved without cooperation with institutions and professional groups in adjacent areas of action. Thus, regular exchanges with health-welfare establishments, psychological services and counselling offices are advantageous. Educational work with traumatised children and young people, for example, should, as far as possible, be conducted in cooperation – or at least in consultation – with trauma experts. Mutual visits that both expand understanding for the respective areas of activity as well as facilitate a kind of supervision are ideal.

Furthermore, close links to the media and to the employment sector as well as good relationships with key figures in the community are conducive to integrative measures. International cooperation between countries with similar development factors and cultural background is particularly favourable. The respective actors can learn from each other’s experience, critically review and challenge Western approaches and then develop appropriate concepts.

Cultures and societies with rather unpronounced hierarchical structures and which regard young people as equal partners are particularly suitable for introducing peer-group work. The concept of youth community mediators meets with greater acceptance here. Also, it is easier to soften up the traditional structure of university-level upgrading and separate seminars for educators and youth. Introductions to conflict-management methods can be harnessed for cross-hierarchical and intergenerational learning. As schools open up, and traditional forms of teaching are discarded in pursuit of the goal of participation throughout the entire field of education, this actually becomes a must.

4.2 Unfavourable framework conditions and potential difficulties in implementation

The implementation of comprehensive measures is considerably more difficult in societies which have only a very weak NGO sector or in which it is difficult to link up with existing structures. Implementing peace-building measures in a non-conducive framework risks
being counterproductive. In most Eastern European countries, for example, a sophisticated infrastructure was already in place for youth work. However, these organisations and youth clubs lost their clientele when the old political systems collapsed, meaning that peace-promoting measures in this formerly state-regulated context would be most inappropriate now.

Similar deliberations play a role in the introduction of civic education in schools. In countries in which political instruction was part and parcel of daily life and a statutory feature of the syllabus, careful consideration has to be given to the kind of framework in which democracy education would be most effective. The question also arises as to which teachers the students would find credible.

It is generally found to be disadvantageous when educational work is expected to generate and confirm fast results. Short-term interventions and emergency measures are dangerous for two reasons. On the one hand, they seldom facilitate the development of self-initiative, but, in contrast, actually promote dependency and outside control. On the other hand, time pressure and the obligation to succeed lead to the application of simple strategies and a concentration on those things that can be seen and are considered doable. Rather than promote a peaceful attitude, techniques are merely taught instead. In place of an integrative measure which also looks at the social and family situation, young people are isolated from their setting in favour of rapid integration in the employment sector. It has been said on several occasions how important it is to integrate economic security and gear measures to employment and thus make sure that education measures are designed in a suitably flexible manner. However, as a rule, it is not enough to merely satisfy economic demands. Sustainable peace promotion is built on emotional and social stability. Against this background, education has the job of supporting children, youth and adults in the process of establishing a peaceful daily existence.

Youth and education work are acknowledged as a key element of peace promotion in all countries. And yet, this consensus and, in parts, educationally euphoric discourse is reflected only to a very small extent in curricula or in terms of financial promotion. In practice, literacy campaigns along with all vocationally-oriented subjects come first before human-rights or democracy education. They are, without doubt, vitally essential but, as demonstrated above, do not necessarily rule out peace promotion. Peace education geared to human rights can, however, not always be politically objective. And indeed this may well be one of the main reasons why there is such hesitation to teach it, especially in schools. There is a need for consultancy inputs targeting education policy and for awareness-raising inputs to elucidate the objectives of peace education. In financial promotion, the evaluation factor is also of importance. It is more difficult to assess the impacts of teaching ethics than it is of teaching someone to read and write. And the contribution to conflict prevention eludes measurement, because work is only successful if nothing happens.
4. Framework Conditions

This is not, however, an excuse for failing to monitor success. Ongoing improvements in peace-building work necessitates efficient evaluation instruments. Thus, research into and the testing of appropriate evaluation concepts need to be expanded further.

5. Results

5.1 Hoped-for effects

Sustainable peace promotion through youth and education measures is designed primarily to develop a stable system of democratic values and to give both learners and teachers a set of guidelines to help them find their bearings in a changing, more pluralistic set-up, and thus ultimately to gain the comprehensive skills and competencies they require to act within this structure and to take on responsibility.

This objective can only be achieved by taking account of several strategies:

1. Violence- and conflict-preventive youth-promotion and education measures frequently focus on violent and thus “conspicuous” target groups. Offers of integration with longer-term perspectives are important here, but more complex, since youth generally need a more thorough strengthening of their identity, greater encouragement to develop a peaceful “counter-culture” and economic security.

2. A sophisticated civil society that monitors democracy comes about with the help of local people dedicated to peace education who work in stable structures and/or help establish them. For this reason, comprehensive education in peace and conflict competency calls for the active support of available initiatives and potential. Qualitative criteria and multiplier effects are more important here than the number of individuals directly involved.

3. Finally, we should not forget that a large scope for action in youth and education work lies in the field of prevention, i.e. in the strengthening of insecure, hitherto non-violent and “inconspicuous” population groups searching for a new direction and security. They belong, in general, to the more easily reachable target groups. Long-term work with them, however, often has to manage with much less promotion (not spectacular enough). However, activating these resources and having them participate in the social process is, in the long term, very promising in terms of the broad-scale consolidation of peace and reconciliation work.
The upshot of an appropriate implementation of these various measures is the generation of a differentiated offer of peace-building and conflict-preventive education inputs that are designed and managed by the local youths and adults.

From an educational perspective, and in keeping with the principles of help for self-help, the ultimate objective of development cooperation, and indeed of all kinds of education work, is to render itself superfluous. This can only come about if the measures are designed holistically and if the participants’ self-initiative is promoted from the very start. In this case, the term holistic relates both to all of the people’s senses and needs, and to their respective settings and the requisite changes to them. Self-initiative goes from the determination of objectives and contents right through to financial planning, leading to gradual independence from development cooperation, i.e. to a greater degree of self-financing. Consequently, there is a need not only for educational upgrading, but also for an introduction to organisational development and to fund-raising.

The more responsibility is assumed, the less risk there is of outside control, i.e. the greater the chance that due consideration will be given to cultural resources.

### 5.2 Undesirable effects

An undesirable impact includes the scenario in which upgrading becomes more of an end in itself or leads to nowhere instead of being applied and generating changes in the actors’ situation. For example, training local or school mediators who will not have a chance afterwards of implementing their new skills is a waste of time. The trainees end up being frustrated and start to doubt the use of mediation. For this reason, the difficulties that will arise on introducing the programme and the problems relating to acceptance have to be looked into in detail beforehand. Are the adults, and the teachers in particular, willing to curtail the position of authority they have held to date and to acknowledge young people’s freedom to make decisions and their self-responsibility. A school in which the majority of the teaching staff rejects the idea of student mediation is not ready for the programme. Programme launch has to be preceded by information events and training sessions that promote sensitivity to the objectives and discuss the role of adults.

Harnessing youth’s potential for self-help via peer-group approaches does not relieve adults of their social and educational responsibility, however.

The same applies to training that is conducted out of cultural context. Introducing the key techniques of Western (peer) mediation into a setting in which the identification and analysis of conflicts violates social rules does not make much sense. It is therefore important to encourage the adjustment and further development of pertinent concepts.

Measures which estrange participants from their social setting are not much use either. Without a few realistic chances of implementing what has been learned in their everyday lives, there is a risk – in contrast to planned integration – of further estrangement. If what has been learned proves to be neither applicable in nor understandable to the social environment, not only will the “old” strategies be resumed, but indirectly consolidated even
5. Results

further. The relevance of ongoing support in an everyday context and the need for follow-up initiatives cannot be stressed often enough here.

Yet another danger is that of the measures being used for political purposes. Peace-building measures are geared to human rights. If they lower their sights, for example in keeping with promotion standards, they forfeit their credibility and might even lead to counter-productive effects. For the activities to be effective in an environment that tends to be mistrustful, the people concerned must be able to rely on unwavering values.

In post-war societies, it is most important that educators are given the opportunity to become clear about their own opinions of the existing conflicts as well as their personal approach to collective and individually experienced traumas. If they do not do this, they risk - in spite of their good intentions to the contrary – replicating their own defence mechanisms in their educational work. It is recommended that educators be given an introduction to the central aspects of trauma work and the various possibilities of promoting traumatised people. However, such training must show where teaching stops and where therapy starts, because educational inputs cannot and should not try to replace trauma counselling.

Last but not least, gender- and culturally-specific approaches have to allow sufficient openness and space for new ideas and approaches. Gender work in which men and women are firmly encased in their given roles so as not to estrange them from their culture and setting is just as much an obstacle to changes in everyday practices as is the imposition of Western concepts.

In summary, it can be said that undesirable effects would be easier to avoid if educational work were more aware of its broad scope for action and if it were to promote participation by its target groups to the greatest extent possible. Reviewing education work with the help of the six fields of tension (see section 2.2.2) can be a useful aid here.

6. GTZ service offer

6.1 Description of GTZ service offer in the areas of activities discussed

The relevance of the activity areas listed under Section 3 are corroborated by the results of a study conducted by Helga Dickow on behalf of the GTZ in 1997. Certain aspects of the activity areas correspond with the “areas of work relevant to democracy” which the author emphasised in her report “Demokratieförderung durch Schule und Jugendarbeit” (Promoting democracy through schools and youth work). To improve the quality of
6. GTZ service offer

schools, teacher upgrading is to deal with such themes as the promotion of self-esteem, the art of discussion and arguing as well as the acting-through of democratic behaviour. Furthermore, extra-curricular activities are recommended (such as student-organised working groups), international school research projects (school book development), the introduction of civic education/political education and cooperation with self-managing youth associations.

Sections 6.1.1 through to 6.1.9 present both pertinent TC projects in the activity areas referred to as well as links to related areas of work while Section 6.1.10 looks at the way in which the state interacts with civil society. The importance of cooperation between various decision-makers and various levels of decision-making has already been pointed out. The GTZ has special expertise to offer here as well as concrete project experience. The following projects may appear more than once as they are presented under various subjects.

6.1.1 Anchoring peace-building and conflict-preventive activities in primary education

Sri Lanka

School-based and extra-curricular support for the reintegration of disadvantaged children from conflict areas

This project aims to make up for the deficits in schooling of war-affected children and, through activities geared to their needs situation, to enable them to perform similarly well at school as children in areas not affected by war. School management and the teaching staff are being sensitised to pick up on post-traumatic stress symptoms amongst their students and made acquainted with corresponding methods (diagnostic instruments to pinpoint causes of trauma and to help overcome them).

6.1.2 Establishing an integrated education system, promoting native and foreign languages and setting up bilingual schools

Guatemala

Within the scope of the peace process in Guatemala, far-reaching educational reforms have been agreed on which the GTZ is helping to implement in several different sectors.
1. Primary education in rural regions through intercultural bilingual education (IBE)

This primary school project combines teaching in the mother tongue with intercultural learning and covers the macro, meso and micro levels, the overarching objective being to improve bilingual, intercultural primary education of Maya children. With a special focus on the social and cultural as well as linguistic features of the Maya culture, it is aimed to facilitate learning processes and to help Maya children overcome their educational disadvantages. To this end, consultancy services are being provided to the Ministry and to departmental administrations whilst all relevant interest groups are being allowed to participate in the decision-making process relating to educational reforms.

The focal point of the curriculum is on multi- and interculturalness, peace education, sustainable development and unity in diversity, whereby the main thrust of activities is geared to the implementation of intercultural bilingual education (IBE) in teacher seminars on mother-tongue instruction, Spanish as a second language and mathematics. Maya games, for example, are combined with universal maths. Teacher seminars and training institutes have multi-lingual teaching and learning materials at their disposal for IBE. Parents as well as village communities are involved in IBE implementation and thus develop a community-based, appropriate school model. The project has been able to achieve the majority of its objectives according to plan and there is a good chance that the innovations and bilingual policies generated by the project will be disseminated on a nationwide basis.

In addition to other projects in Latin America, (inter alia, Peru, Bolivia, Ecuador, IBE projects are being implemented in a large number of African countries (Chad, Niger, Ghana, Malawi, Namibia).

2. Adult education by the Instituto Guatemalteco de Educación Radiofónica (IGER)

The project aims to expand and improve on the IGER campaigns to teach young people and adults to read and write. Targeted are the poor of both indigenous and non-indigenous origin, whereby a special awareness-raising campaign involving posters and radio spots is drawing attention to the advantages of intercultural, bilingual education. In its work, IGER combines the broadcasting of school radio programmes with accompanying materials and direct support by voluntary tutors. Decentralised programme development and the
production of support materials in the native language by regional teams and local tutors deserve a special mention here.

6.1.3 Integrating peace-building and conflict-preventive work within the curriculum, developing new teaching materials and revising the contents of exams

**Malawi**

1. Malawi-German Programme on Decentralisation and Development (MGPDD)

The aim of the MGPDD, which has been promoted since 1996 by the GTZ and the EU, is to strengthen human-resource and institutional capacity in state and society so that they can actively help stabilise the process of democratisation in Malawi. Within the scope of its activities, the MGPDD is also offering basic civic education to promote local processes of democracy.

2. National Initiative for Civic and Voter Education (NICE)

This joint initiative by MGPDD, the EU and the Government of Malawi is geared to teaching democratic values and principles. Its education programmes and campaigns on the importance of elections, and the reading materials it disseminates are geared to all age groups, but the initiative also involves youth in the work process.

6.1.4 Participatory structures and opening-up of schools through peer-group education

**Palestine**

Thinking Through Discussion Programme

The aim of this small-scale measure was to promote the debating skills of young people between the ages of 13 and 17 from 12 (single-sex) schools by way of a contribution to democratisation. In weekly, one-hour discussion forums at the end of regular schooling, themes such as race discrimination and violence were discussed. Teachers from the schools concerned acted as tutors and were given appropriate training beforehand. At the students’ request, parents were also able to take part in the debates.
6. Malawi

1. University Democracy Clubs
The MGDPP promotes peer-group work at university level through two University Democracy Clubs in Malawi. These self-organised student clubs promote a constructive and democratic culture of debate.

2. Integrated Food Security Programme Malawi (IESP)
Other areas of activity also have expertise in the field of peer-group education that can be harnessed for conflict-preventive work. In the IFSP Mulanje in Malawi, young people are working as peers in agricultural and income-generating projects as well in AIDS prevention. Information is spread via youth clubs, conferences and awareness-raising campaigns in schools and peer groups are encouraged to try to initiate changes in behaviour. Furthermore, the integrated approaches in the projects Integrated Youth Promotion in Guatemala (6.1.5) and Youth Employment Promotion in Rwanda (6.1.7) also make use of peer group work. In Rwanda, youth facilitators are trained in cooperation with youth centres to initiate sport, music, theatre and discussion groups with their peers along the lines of youth outreach work.

Uganda
Promoting children and youth in difficult circumstances (PCY)
The project is supporting the establishment of so-called Children’s Rights Clubs in several village schools. Here, children and young people are informed of their rights and empowered to do all they can themselves to improve their living conditions. Adults increasingly see them as serious partners, a key criterion that has to be met in order for them to participate in democratic processes.

6.1.5 Offer of leisure-time activities for children

Guatemala
Integrated Youth Promotion (Projoven)
This comprehensive project, which is dealt with in more detail under 6.1.6, not only has offers of social education and training for children, but also treats their parents as a separate target group. In discussion groups, parents – mostly mothers – regularly deal with such issues as parental responsibility, conflict management as well as human and children’s rights.
6. GTZ service offer

**Bibliomobiles** visit the children in their own districts. Since most of them do not go to school, they are grateful for this additional chance of learning.

**Peru**
**Drug prevention in Manzanilla II, Lima**
The project run by the NGO CEDRO offers a whole series of leisure-time activities for children from the poor settlement Manzanilla II. Besides games, theatre, music, painting and creative work, the themes of drugs and conflict prevention are also picked up on. Parents are also involved as far as possible and encouraged to face up to their parental responsibility.

**Philippine**
**Cebu Upland Project (CUP) bases its plans on children’s dreams**
This planning workshop based its community development plan on the drawings by primary school children showing how they saw their village in ten years’ time. This idea worked on the assumption that children and young people are more able to see past ongoing problems and develop positive visions, and thus are able to help adults with their plans. Similar projects are conceivable in the field of reconciliation and conflict-prevention work.

6.1.6 **Offer of leisure and integration activities for young people**

**Guatemala**
**Integrated Youth Promotion (Projuven)**
This is a broad-scale prevention project that covers the macro, meso, and micro levels. The aim is to minimise social risks facing adolescents by means of consultancy inputs on youth policy and through integrated, sustainable programmes, especially at the local level. By viewing living conditions from a gender- and minority-specific angle, and by designing innovative and participatory programmes, a great many options for peace education work present themselves.

1. **Asociación Juvenil Nuevos Caminos (AJNC)**
Support for the self-organised youth association AJNC, which is active in four cities and has approximately 500 members, is an integral component of democracy promotion. The groups meet regularly and initiate and/or take part in activities ranging from the
construction of their own youth centre, road repairs in their community right through to seminars on family planning or conflict management within the family circle as well as the establishment of theatre and sports groups etc.

2. Rescate
This outpatient and emergency centre not only offers medical care and individual and group psychological counselling to homeless children and youths living on the street, but also organises workshops where they can express themselves artistically (painting and theatre etc.). Psychology and medical students can gain practical experience here “on the job”.

3. Foro de ONG
This NGO network promotes exchanges and essentially promotes self-help groups for street children and support groups for ex-street children working in peer groups.

4. Training as a youth promoter
Interested youths that wish to set up and manage their own youth group in their community attend several workshops where they learn what they need to know about key aspects such as group dynamics, conflict management, initiation of cultural and sporting activities, administration and financing. The programme is also intended to help youth stay on at school or find their way back into the education system.

5. Escuelas para Niños y Jóvenes Trabajadores
In a modular system with a flexible time schedule, social workers and educators offer children and young people working in the informal sector basic education activities that are held close to where they work, e.g. central market. This mobile and open education work is tailored to the needs of the target group.

Peru
Drug prevention in Manzanilla II, Lima
Young people are helped by CEDRO staff to implement their own initiatives. This includes music and theatre groups as well as employment promotion initiatives or political participation. In this way, young people learn how to articulate their desires vis-à-vis the municipal administration, to write job-application letters, to set up their own small (micro) enterprises or to conduct market analyses.
Chile
Promoting youth-work establishments in poor areas (INTERJOVEN)
Inter alia, the project organises an upgrading programme for youth advisers and youth promoters to support active leisure-time and cultural work with young people from poor areas (inter alia, an Internet café has been set up). A key aspect here is the promotion of dialogue between the generations and between the state and civil society.

South Africa
Peace and Development Project
This integrated pilot project has been ongoing since 1996. It is geared to unemployed women and men from the townships. As Community Peace Workers (CPWs), they are to cooperate with the police force in an attempt to stamp out violence in the townships. Organised in small groups, they conduct regular controls, even on an evening at the weekend, and mediate in all types of conflict. Criminally relevant cases are forwarded on to the police. Initially, the CPWs undergo a four-week training course in first aid, conflict management, as well as investigative and teamwork. They then work in the community for the period of one year, for which they receive a small monthly sum by way of compensation. Afterwards, they have the possibility of attending a six-month vocational training course as well as good prospects of finding employment.

Uganda
BEUPA – Basic Education in Urban Poverty Areas
With its flexible approach, this project aims to improve the prospects of children and adolescents aged between 9 and 18 who do not attend school. Main aspects of the primary school curriculum were shortened to three years for a modular-based non-formal training system geared to the youth’s setting. These three years cover the basic elements of primary level schooling and are taught in the children’s mother tongue. A key objective here is the teaching of psycho-social skills. Graduates are offered employment-oriented training modules.
Malawi

MGPDD Youth Programmes

MGPDD promotes youth activities that advance intercultural dialogue and offer workshops on group leadership. Youth groups that have come together in the National Youth Council are supported and there is even talk now of a youth parliament.

India

Play and sport activities for young people in the slums of Calcutta

The aim of this GTZ-financed measure offering opportunities for play and sport in slum areas is to promote the personal development and the communication and cooperation skills of young people, to reduce the level of criminality and aggression, to support the integration and emancipation of minorities and to introduce organised structures facilitating health and education measures. To this end, social workers are trained to go on and initiate play and sporting events and, via these activities, to establish fixed structures in the form of clubs.

6.1.7 Conflict prevention and reconciliation as part of community work

Rwanda

Youth employment promotion and the contact and reconciliation centre

This project is geared to the concept of integrated youth promotion. Vocational training is combined with basic education appropriate to the given setting as well as with peace and social education measures. This includes the establishment of a youth centre for encounters, reconciliation and self-help. Youth with its varying situations in life – both as victims of civil war but also as perpetrators – and various ways of dealing with the trauma experienced is just as much part of the agenda as follow-on support inputs for young people in their working lives. The opening of youth training centres, their inputs to the local market, the involvement of local craft enterprises as well as sport and music offers open to the general public all count as a contribution to community work. The target group’s self-help potential is promoted, leading to improvements in living and working conditions in the socio-cultural environment (family/community). Young people who are trained in these centres take on a central function as peers and youth facilitators, and thus inform people of the activities on offer and encourage self-initiative.
Eastern Europe
Programme for national minorities in Eastern Europe
This programme supports centres for cultural encounters as well as language courses and summer camps. Within this framework, some 60 youth clubs have been established by committed young people which, inter alia, also offer language camps. Targeted, and of great significance for community work, is the promotion of intergenerational dialogue at encounter and cultural centres where older people can teach the younger generation about their cultural heritage.

Guatemala
Human rights projects
Promoting the work of the human-rights organisation ODHAG (Organización de Derechos Humanos del Arzobispado de Guatemala), which offers seminars on human, land and succession rights, and which attempts to shed light on human-rights violations and to provide those affected with legal and psychological support, has had positive echoes in community life. This is because the psycho-social support provided is not designed as a form of therapy for the individual, but as a programme of self-organisation and self-help for the village community which aims to mobilise villages and communities to pursue their material and social reconstruction.

Guatemala
Integrated Youth Promotion (Projoven)
In certain parts of the city, this project has been contributed to the mutual renouncement of violence by youth gang members who have instead committed themselves to peace and are now working to improve the living and environmental conditions in their part of town. In the theatre group Iqui Balam, for example, the ex-leaders of two formerly hostile gangs are now working together.

Peru
Drug Prevention in Manzanilla II, Lima
An important approach in this project is youth’s participation in the processes of decision-making and change in their urban district. The young people attend meetings of their urban district representations, take on responsibility for the planting and upkeep of green areas, fight for the introduction of an improved water-supply system and help resolve conflicts. At the same time, young people work with the local
police force in an attempt to put a stop to criminal actions and violence.

**Uganda**

*Promoting children and youth in difficult circumstances (PCY)*

Conflict prevention starts with tolerance in the family, in the clan and in the village. PCY therefore supports the integration of young unmarried mothers in the village community. Whereas they used to be cast out and despised, these girls are now a self-confident group. The integration of AIDS orphans and sufferers in community life is another of the PCY project’s key approaches.

### 6.1.8 Training and upgrading educators

**Sri Lanka**

*Improving upgrading of primary-school teachers*

Since the beginning of the year 2000, Sri Lanka has been training instructors to provide teacher upgrading. Upgrading itself revolves in general terms around what is needed for quality teaching, but also looks at ways of dealing with traumatised children and preventing conflicts. The educators on this course gain the basic knowledge, skills and approaches they require to teach in this field of expertise. To this end, a *trainer manual* has also been produced (*Joyful Learning - A pathway for primary children to learn about fear, violence and prejudice*) and the elaboration of further teaching and learning materials is planned.

**Rwanda**

*Youth employment promotion*

Within the scope of the TC project, UNICEF is supporting the training and upgrading of social workers, teachers, psychologists and lay educators in work with traumatised children. Above all, the focus here is on practice-oriented, short-term training and upgrading – especially with a view to youth self-employment in the informal sector. A regional youth centre for encounters, self-help promotion and reconciliation is in the pipeline.

**Guatemala**

*Human rights project*

The human-rights office ODHAG in particular has pertinent experience of human-rights and peace education. Workshops and upgrading in human, children’s, youth and women’s rights are offered for young people, teachers and social educators. Projoven, the street
children and youth project, also offers courses providing information on violence within the family and on violence against women.

**Colombia**

**Master's Degree course through Paisajoven**

This course of study on participatory planning, steering and evaluation methodology for social projects is an upgrading course culminating in an officially recognised M.A.-level degree. It is open both to individuals who have completed a course of basic study and to those who have not, and is thereby aiming to help students practice tolerance and cooperation in their own lives. Special mention should be made of its pronounced practice orientation and its concentration on cross-sectoral themes such as participation and gender.

**Peru**

**Drug prevention in Manzanilla II, Lima**

CEDRO is working closely with various Peruvian universities, as well as with the German University of Koblenz. Both German and Peruvian students are assigned to the project where they can also work on internships. The aim is to complement training in social education with practice-oriented experience.

**Kosovo, Bosnia and Herzegovina**

**Trauma and reconciliation. Youth promotion in South-East Europe**

The project aims to sustainably improve the situation of children and young people in post-war areas in South-East Europe. Youth centres are being supported in both pilot locations to give young people from various ethnic groups the chance to spend their leisure time together and in a meaningful way. On offer are free-time activities and educational courses through to courses on peaceful conflict management and psycho-social group activities to help process war-time experiences.

Special upgrading courses are on offer to train local multipliers (teachers, social workers, psycho-social experts) to deal with traumatised children and to enhance their psycho-social competencies. In cooperation with various NGOs, a ring of psychological and social family counselling offices is being supported. The project is also actively supporting work by regional networks of psycho-social experts from all countries in South-East Europe.
6.1.9 International exchange activities

**Kenya**

African Summit in Kenya
A regional conference was held in May 2001 on the theme of “Youth - Change Agents for Sustainable and Peaceful Social Development” at which experts from African TC projects and international organisations got together with NGO representatives and young people to exchange their experience on youth work and youth networking and to discuss appropriate concepts and future perspectives.

**Colombia**

Regional conference “Adolescencia 2010 – enfoques y perspectivas para el trabajo sostenible con adolescentes y jóvenes” in Colombia
The regional conference on social development and youth promotion in Latin America with the participation of international organisations served as an exchange forum for youth-specific projects in the region and as a means of strengthening institutional cooperation. The conference was backed up by a practice-oriented, two-week workshop on youth work at which selected interregional youth workers and youth promoters prepared a contribution for the conference.

**Nepal**

Asian conference on the theme of youth in Nepal
Together with partner organisations, international organisations, NGOs and TC projects in Nepal, the GTZ is organising a conference for 2002 on experience and intervention strategies in the field of education and youth promotion based on the Asian model.

6.1.10 Promoting cooperation between state and civil society

**Colombia**

Corporación Mixta Paisajoven
This public-benefit corporation, which has both public and private institutions on its management board, was set up in 1994 with the help of the GTZ. Municipal offices, the social welfare office, churches, NGOs, universities, training institutions, entrepreneurial committees etc. have joined forces to improve coordination of offers in the youth-
promotion and education sectors, to raise the professional standards of the relevant personnel and to develop pilot projects. To this end, *Paisajoven* is committed to training and upgrading as well as to consultancy in the field of planning methods, management and project evaluation and the collection, evaluation and publication of projects and successful experience. In this way, it has been possible to improve inter-institutional cooperation and generally raise awareness on the theme of youth. In future, project work will focus more intensively on youth and its development potential and a more “pro-active offer” will be generated.

Cooperation between the state and civil society is the focal point of many other projects dealing with youth and education promotion, e.g. in Guatemala, Peru, Chile, Uganda, Rwanda and South Africa. A special GTZ publication on this theme deals with the complex, sometimes conflict-sewn relationship between state and civil society: “Junge Menschen stark machen – Verknüpfung von Zivilgesellschaft und Staat” (Strengthening young people – networking civil society and state) from the publication series of the Thematic Area “Youth” (No. 14, 2001). The brochure “Kunstück Lernen. Zukunftskompetenz für die Kinder der Welt” (The art of learning. Giving the world’s children skills for the future) (GTZ, 2001), which presents the offer of GTZ services in the basic education sector, also points out the importance of the themes of crisis and conflict prevention as well as cooperation between parents and communities.

### 6.2 Proposals for the implementation of peace education and conflict-preventive activities

In addition to the points discussed in Section 4 concerning the GTZ’s many different activities in the field of youth promotion and education and their significance for conflict prevention, the following deliberations and recommendations can also be formulated.\(^\text{12}\)

- A greater number of formal and informal offers of education is often cited as a general prerequisite for democratisation, along with the examination of activities to ascertain how they contribute to equality in structural terms. In keeping with the motto “whatever is done for more education is suitable for promoting democratic attitudes”, the GTZ with its numerous education and youth-promotion programmes and its special focus on the situation of minority groups as well as cultural, gender-specific and social disadvantages, is helping to promote peace and democracy.

As shown by the GTZ’s work on site, to promote peace and conflict competency, the concept, contents and methodology used have to be anchored concretely in school and extra-curricular programmes. A great many examples to this effect can be found in the

\(^{12}\) This chapter was written by Hans-Heiner Rudolph and Julika Rollin.
GTZ service offer in the field of democracy and human-rights education. Concepts on civic education which are already available at the GTZ should be evaluated to determine their relevance for other areas and then be made accessible as incentives. Knowledge and skills geared to constructive conflict management are already being taught specifically in several youth-promotion measures.

- The GTZ's in-depth experience in the field of mother-tongue teaching – both in the formal and non-formal sector – deserves a special mention. Mother-tongue and bilingual concepts targeting intercultural learning and which produce appropriate curricula genuinely help enhance peace and conflict competency amongst young people in crisis areas. The IBE concept and the question as to how the state and civil society will ultimately go about implementing peace education in practical terms in the education system remain an issue.

- Experience already exists in connection with youth participation in social processes. The recommendation that young people on their own be given the chance to identify and promote problem-solving approaches suited to the world in which they live (life world approach/Lebensweltansatz) constitutes a particularly sound approach to credible peace education and conflict competency. The expansion of self-organised youth associations and structures and the greater promotion of international and regional exchanges should look for ways that will allow young people to play a greater role in the design of peace processes. Peer-group education has also proved itself a suitable approach for peace education, especially in the field of youth and reproductive health, as well as in the prevention of HIV/AIDS, drug abuse and violence.

- The networking of education activities oriented to the target groups' specific setting with an employment-oriented component and offers of social education/community work are becoming increasingly important. The aim of this process is to help people cope with life by having education promote their active involvement as actors on the social, political, economic and cultural stage.

- Comprehensive projects geared, for example, to reducing violence and to peaceful conflict management, can pick up on the GTZ's experience in the implementation of integrative programmes. Preventive projects geared to violence, HIV/AIDS or drug abuse offer a suitable environment in which to learn about and apply democratic values and codes of conduct as well as processes of constructive conflict management.

- The focus on traumas and their significance in educational activity areas should be intensified still further in future. The special needs of educators dealing with traumatised people should be determined in more detail in the course of projects just
starting. Close cooperation between educators and trauma specialists, along with supervision and coaching, are definitely worthy of promotion.

- The family is playing an increasingly important role now that schools are opening up and prevention is being taught. As a consequence, some thought should be given to initiating peace education inputs (such as intercultural learning processes) together with parents and pre-school children. According to the theory of socialisation, the earlier such efforts are undertaken the better.

- Innovative on all counts are the approaches geared to intergenerational dialogue and to the tracing of past events (oral history) which promote exchanges between young and old. Here, past and present experiences are looked at and joint perspectives for social development formulated and implemented.

On the whole, it can be said that the GTZ’s service offer presents many possibilities for expanding peace education and conflict-preventive measures. To intensify corresponding measures, it is recommended that experts be sensitised to the potential areas of activity and provided with information on the expertise available. It is most important that:

- the international experts and the responsible desk officer be advised and trained in the basics of crisis prevention and conflict management, as well as introduced to various approaches to trauma and reconciliation work;

- seminars be held with educational experts on themes such as educational concepts in the field of constructive conflict resolution, children and youth rights, tolerance and integration, peer-group education, workshops for the future and approaches to remembrance and reconciliation work.

In all of the proposed measures for peace education, the political framework conditions always have to be subjected to a critical review.
7. Annex

7.1 International Youth Conference 2001: Summary and Major Results

Perspectives on Youth as Change Agents for Sustainable and Peaceful Development

Editorial

During the International Youth Conference, which was held in May 2001 in Kenya one of the main themes was Youth, Peace Building and Crisis Prevention. A working group bringing together youth and adults from different countries and continents shared experiences and views on youth in conflict. Three young people from Uganda and Kenya presented the results of the group work in the closing session of the conference. In summarizing the reflections of the working group the presenters took three different perspectives of youth as victims of conflict, as perpetrators and as agents (capacities) for peace. The exciting results of these deliberations are flavoured with the personal experiences and views of the young presenters. In editing their presentations we refrained from changing their language, but only made slight changes to avoid difficulties in understanding the message.

The three presentations captured in this summary give insights of what youth believe are reasons behind violent conflicts and what they think their and others' role could be to make things change. And they give as the chance to learn from youth for the way forward.

Gerald Duda
Advisory Services to the Directorate of Refugees in Uganda

The International Youth Conference IYC2001 in Nairobi, Kenya

From 14 - 19 May 2001 GTZ in collaboration with the Ministry of Home Affairs, UNICEF and the German Foundation for World Population organized the International Youth Conference in Nairobi, Kenya. The event was officially opened by Prof. George Saoti, Vice President of Kenya and Minister of Home Affairs, and by Mr. Conze, Mr. Croll and Prof. Dr. Corte of GTZ. The conference brought together over 150 delegates from United Kingdom, Tanzania, Namibia, Swaziland, Uganda, Ethiopia, Malawi, South Africa, Sudan, Rwanda, Nigeria, Zambia, Kenya, and Germany.

The conference, dubbed IYC2001, explored how the youth can be change agents for sustainable and peaceful development. IYC2001 built on existing knowledge and partnerships in order to lay foundation for enhanced action oriented networking among key stakeholders at country and regional level and to create larger awareness on the role youth can play in national and international developments. The conference report can be obtained on CD from the project PROSYR (prosyr@africaonline.co.ke).
Delegates at the international conference worked in thematic groups except for the opening and closing sessions. The five themes for the working groups were:

- Youth and Economic Empowerment
- Youth, Peace Building and Crisis Prevention
- Youth, Health and Development
- Youth, Participation and Empowerment
- Working with Youth - Methods, Approaches and Training Needs.

This paper deals with the results of the working group on Youth, Peace Building and Crisis Prevention and summarizes the presentations made during the closing session of the conference.

The working group on Youth, Peace Building and Crisis Prevention

It was a blessing for the conference and a deliberate decision of the organizers to have youth from a variety of countries strongly represented at the conference to share their views and experiences on peace building and crisis prevention with adults. The approach the working groups took to deal with the issues at stake was not an abstract and theoretical one, as the title of the working group may suggest, but a rather personal one, based on individual experiences. The group comprised participants from eight countries among them youth from war-torn countries like Sudan and Somalia.

During the two days, which were given to the working groups, the group decided to work in two steps. In the first part, a number of presentations provided case studies of conflict scenarios and project examples, enriched by some papers with a more general view on youth and conflict.

Norbert Frieters from GTZ headquarters in Germany gave a general introduction to the subject, summarizing the actual state of affairs in the international discussion. He underlined the importance of peace education, but also warned “peace cannot be taught, but can be learned”. John Onyango from the Kenya Youth Foundation gave an overview on youth and conflict resolution in the Great Lakes region, which strongly brought out the need to include youth in peace efforts showing the importance of inter-generational interaction and giving youth a meaningful role in conflict resolution efforts. Martin Tindi of the National Museum of Kenya described traditional approaches in conflict resolution and advocated a holistic approach in conflict management, by emphasizing the need to maintain and foster traditional approaches and attitudes as reflected in the phrase: “I am, because we are”, indicating the need of putting the community interests above individual selfishness.

Agnes Ocitti from the NGO AVCI in Uganda gave a personal account of her suffering and experiences as a young girl having been abducted by the so-called “Lord's Resistance Army” in Uganda. The report about her extraordinary experience not only provided insights into the victims' feelings, but perspectives of how victims may be able to cope with such trauma. Forgiving and taking your life back into your hands, seems to have played an important role. Anne Oduho of UNHCR, Kenya
informed about peace education in refugee camps in Kenya, a presentation that was complemented by the personal accounts of a Somali refugee living in one of these camps. Daniel Matutla and Ullrich Burgmer of GTZ South Africa reported about their “peace and development program in urban areas in South Africa” where youth are a major target group. Gaspard Kayijuka, of GTZ Rwanda, shared experiences with youth programs to promote reconciliation in Rwanda.

The Way Forward: Learning from Youth

The second part of the work was done in three smaller working groups, which approached the subject by taking three different perspectives:

- Youth as victims of conflicts
- Youth as perpetrators in violent conflict situations
- Youth as agents of peace

The groups were asked to work along the lines of the following key questions:

- How do young people experience being victims in violent conflict situations? How do young perpetrators feel and what do victims think about them?

- Do we find some common features in these situations?

- What in the perception of youth are driving factors, which make these events happen?

- Is there something, which young people feel they could do or they wish to do? What do they expect from others?

The presentations of the results of these smaller working groups were a highlight in the conference. They skilfully brought up and summarized the insights gained from the presentations and during discussions.

Youth as Victims
*Presented by Agnes Ocitti, Uganda*

**Situation of Youth in Violent Conflicts**
Very many youth are victims of wars and this in one way or the other has affected or frustrated their lives. For example in my area were all the youth are affected by war they are not really happy most of their time as a youth should be because they are all traumatized. Due to mental disorders youth find themselves in situations they shouldn't be in. This is not because they want it, but because their mental disability forces them to. When youth are ignored as a result of negligence of their administrators they will do certain things to force the administrators to listen to them. A group member said the students of a school in Kenya set the dormitory on fire, because they were not listened to even when they tried to raise their problems to the administrators. In many countries where youth are forced to join military trainings and services they are never contented with the experience and tend to look for any possible way to pull themselves out. For instance, in Southern Sudan, where the Sudanese People's Liberation Army (SPLA) carry out forceful recruitment of child soldiers, many who had the chance fled the country to become
refugees and others remaining cannot do anything against it. Also in Somalia where there is forceful military training the youth are in a situation, which is affecting their normal lives. In cases where there are natural calamities like floods, famine, epidemics etc. the youth are living a disgraceful life. And calamities like epidemics create fear within the youth and spoil interaction among them. It is sad to note that slave trade is still being carried out in Southern Sudan and mainly youth becoming victims.

Due to the influence of western culture in Africa the youth can neglect some of the cultural ways and this may create and foster conflict with elders. Violence at family and community level also affects the youth socially and psychologically and this will have an effect on the youths' relation to others. Discrimination against girls where girls are denied their right to education and taken as inferior and never listened to is another issue reflecting violence. So are forceful marriages especially against the girls who are often forced to marry against their will. Forceful separation of children from their parents is another effect of violence in a conflict situation. It will make the children and youth lack parental guidance, love, care, and the sense of belonging. All the above situations affect the youth emotionally.

**Emotional Feelings of Youth as Victims**

I lost interest in life when I was in captivity (by the Lord's Resistance Army; ed.). I failed to see the importance of my life. And many times I saw it as useless only wishing to die. Sometimes I felt like exposing myself to the bullets to be killed. I also lost the sense of belonging, love and care because I was staying with the people who hated and aimed at destroying me most especially when I heard my guards plan to kill me. I knew I was completely unwanted. Therefore I myself acted aggressively and always shouted at others. I was always aggressive even to young children, if they would come near me. Yet before I really loved children. I was rude to everyone. I had feelings of helplessness and loss of self-defense. For example a group member said his brother and his friends always beat him. This made him completely helpless and unable to defend himself. Loss of self-esteem especially if one is always looked at as a useless person. After the incident (of being abducted; ed.) some of my schoolmates were transferred to other schools, but they had to come back because they were not respected but insulted instead as rebels, wives to rebels. All these insults lowered their self-esteem. As a victim you are always scared and fearful. Say for instance war victims are always scared whenever they hear any banging or gun shots. Youth involved in family conflicts fear seeing their parents. Victims in most cases desire to stay alone. Someone traumatized can isolate himself and withdraw from the rest completely.

**Possible Interventions**

- **Sharing experiences** or problems with others especially with peers. Child to child, youth to youth. This sharing will make one to know and understand that one is not the only one suffering, but others do as well. And that the life path is not smooth every day.
Peer education and groupings should be encouraged in schools and at home as well. In our region we encourage this by involving the school dropouts to join peer group training where they learn even how to resolve crisis. And in schools we started life skills clubs and there already are some peace development programs.

Experiential learning for victims and their parents. Through this victims will start to rebuild trust, love, sense of belonging and confidence in them.

Professional counseling services should be provided. It is only through counseling that one can resettle psychologically and emotionally. In my view it was the counseling that helped me to resettle. My parents assured me of their love and took special care for me, but still it was only after being counseled that I felt to regain my strength bit by bit. If you compare a person who was counseled and one who was not the former will feel better than the latter.

Initiating activities like sports, income-generating activities, and entertainment to help one avoid continuously remembering the past.

Performing some of the traditional rituals would also be of great help to the victim. An example is the welcome ceremony to make one know that one is wanted. One has to live in a friendly and sensitive environment where one is loved and cared for, but not where one is mistreated.

The victims are to live in hope. They should not only see the suffering they have gone through but beyond that, for other good things are ahead.

Lastly appropriate rehabilitation services and centers are to be established.

Youth as Perpetrators

Presented by Carol Murugi, Kenya

Youth are both victims and perpetrators of conflict. This involves specific areas of concern like crime and war. In the current situation especially in Africa, youth are increasingly becoming involved in conflict. On the other hand, the current age bracket common to find youth perpetrators is 15-24 years. It is imperative to note that the age bracket is becoming lower and lower, an example being the existence of child soldiers, many of whom start being recruited at the tender age of 9 years, mainly forcefully. It is also worth noting that there exists both direct and indirect perpetration. This group looked at direct perpetrators as being those persons who are personally involved in the act of violence while indirect perpetrators were looked at as those who form support structures or give alternative support, such as moral or financial support, to those involved in the act, which qualifies one to be a perpetrator. The group drew from a wealth of knowledge, especially from real life examples of those involved in perpetration as child soldiers and being rehabilitated or involved in rehabilitation processes.
Common features/driving forces

There were certain common features that were identified, regardless of the nature of perpetration. These were also identified as the force behind young perpetrators, as outlined below:

Poverty: Young people usually do not dispose of resources, both materially and financially. This has been used as a base to wooing us into conflict situations. An example given is when child soldiers are forced into fighting the wars of warlords where the underlying factors are resources such as diamonds or gold. Young people find themselves vulnerable to getting involved in forced conflict for meager returns such as food, which are scarce during war.

Social exclusion: Young people in the process of wanting to be heard or recognized get involved in conflict. An example is the popular student demonstrations in the learning institutions, which start in a peaceful manner but end up being riotous. While rioting may not have been the ultimate intention, the frustration and or fear are redirected to violence when a platform for dialogue is not created. This is common in institutions, where young people are marginalized from decisions that affect their very lives and end up having to face the consequences of the decisions taken by others, which may not be to their wishes or interests.

Cultural degradation: Traditional modes of peace and conflict resolution have been ignored and western ones adopted at our cultures' expense. While the western ways may be ideal, they end up not addressing the root causes, which may have strong cultural roots. While many abhor cattle rustling, modern ways of resolving such conflicts e.g. by gunning down the rustlers have not worked. As cattle rustling is a traditional and cultural issue, traditional ways of resolving the conflict would be most appropriate, as they would take into account the community's way of life and are likely to know how to re-direct the conflict.

Unemployment: Lack of employment opportunities has been a driving force to conflict in as far as youth are concerned with specific reference to youth crime and violence. The number of educated youth involved in crime is increasingly evident. This was attributed to the fact that perpetration is used as a venue of releasing frustration build-up and as a temporary measure to reaching self-actualization.

Gangs: Rarely would a young offender operate alone. There is often the grouping up into a common identity, whether by age, nature of activity etc. Such groups often referred to as gangs give identity and group comfort. Gangs act as strongholds for specific activities. In addition to this, acts of conflict in an area are often associated with a certain group of youth with a given name. This is the reason why youth under the name of an army will be involved in fighting the war of their warlord/leader.

Frustration/ lack of hope: Young people are mainly in the process of reaching self-actualization. Most of our needs are in the process of being realized and often, when
confronted with repetitive obstacles, there is lack of hope with recourse to violence. Cases of such youth are drug addicts, kidnappers and abducted children who give up ever going back to their families and accept war situations.

**Social identity:** As young people, we are in search of social identity. The surrounding environment plays a major role in shaping one’s identity. Some eventually find it in drugs, weapons and being part of conflict groups amongst others. An example is a society that has easy access to small weapons. Young people find it the "In thing" to own weapons such as guns, which are easily used to commit offences.

**Lack of skills:** This is another common feature that we identified, especially with those involved in war and crime. While the rates of white-collar crime committed by young people are low, most of the ones involved in war and crime have no skills or are school dropouts. The alternative then sought for the purpose of sustenance is getting involved in violence and crime.

**Inherited practices:** These are practices passed on from generation to generation. They could be having the right principle behind but enacted in manners that result to conflict. An example given was cattle rustling, which results in the loss of lives.

**Possible Interventions**

**Provision of education and skills especially in practical areas:** This would help intervene in areas of lack of skill, lack of hope and lack of employment, as identified by the group. Such provisions would enable youth to take up further steps towards self-actualization, thereby reducing frustration and lack of hope and increasing employment opportunities.

**Inclusion in local governance:** as an intervention against social exclusion and lack of social identity. This way, youth will feel recognized and being part and parcel of the larger society. This way, there will be a platform through which problems can be presented and tackled without having to take the option of conflict. Youth will also identify with the local society.

**Revival of traditional conflict resolution mechanisms:** (especially regarding conflicts that have a strong cultural background, such as cattle rustling). There is need to go back to traditional ways of solving conflicts where neglected as the modern ones have proved insufficient.

**Involvement, participation in community structures with constructive responsibilities:** This implies having young people’s representation with matching resources, thus making it meaningful as opposed to representation that does not allow implementation of practical work. Punishment for young offenders should resort to different forms of community work that will help bring them closer to society without giving them a feeling of being condemned.

**Provision of recreational activities:** To provide alternative ways of occupying youth without recourse to violence. It will also be a way of furthering talents that work for the betterment of one’s life.
Creating forums for consultation: e.g. for solving problems which involve young people. An example given was involving students in the management of learning institution's affairs where their grievances will be aired and addressed. Young people in a country can also have forums where they meet with their local leaders in addressing problems facing them.

Youth as Agents of Peace
Presented by Stephen Mukaindo, Kenya

The Potentials of Youth as Agents of Peace

Today, there is evidently growing insecurity within and across nations. The world community is considering at great lengths remedial mechanisms that draw on every person’s potential to contribute to the peace process and to a safer world to live in. Such considerations have however not sufficiently recognized the potential of youth to make a difference. Since the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples of 1965, little seems to have been done to actively involve the youth in the Agenda for Peace. The consequence today is that youth are not only victims but also perpetrators of the most heinous breaches of peace.

Today, I make the call before you that the real agenda for peace is the youth. The youth possess a tremendous capacity for being peace agents. This potential is evidenced by several factors of strength. The numerical strength of the youth in the world population is not a new revelation. Forming over 60% of many nations’ population, the youth present the greatest opportunity for perpetration and nurturing of peace ideals. Furthermore, their flexibility indeed is a resource we must draw from. They are receptive and energetic. We must take advantage of their flexibility to train them and to involve them as messengers of peace. Flexibility means ability to change. We can change the youth already involved in destruction of peace to be the most ardent guards of security. The evidence is here. Mr. Deng Deng, a demobilized child soldier from Sudan says “I want peace for my country. I want to teach them peace.” Those of us who sat with him in the group saw the truly burning desire to be a peace “soldier”.

Flexibility also comes with adaptability. The youth are able to adapt to situations of conflict and to situations out of conflict. Their adaptability to different cultures and situations of life only strengthens their capacity to be reliable instruments of change. They are able to adapt to doctrines and to get hope out of them. They can change from ethnic chauvinists to tolerant nationalists. We must use them to be the seeds that will grow out the ethnic intolerance that has soaked the African continent with blood.

The sociability of youth is a reality that we all are aware of. Many conflicts begin with mistrust and prejudices. The mistrust is created by the inability to cut through barriers of ethnic, political, religious and social identity. The youth have the untiring ability to destroy these barriers though their socialization and acceptability of others. They have the ability to intermarry and to put up with various different trans-cultural
practices. This makes them better agents of peace.

Probably the best part of the youth is their aspirations and enthusiasm. We have forgotten to involve them in policy setting and evaluation. The reality is that the youth too have workable ideas that can be harnessed for better results. When we ignore the youth, we ignore the majority of society and a genuine force of ideas for peace building. The aspirations of many youth in war are to end it and go on with life. Surely, they must have ideas on how they want that done. We must draw from them.

The youth are accessible and independent. Millions of them are congregated in institutions of learning. We must infiltrate and get to where they are. Training them of the skills of peace building and entrusting them with responsibilities to change society. Peace education need not be a conflicts country course. It is a discipline whose potential to change destiny has been under-emphasized. The independence of youth makes them incredible peace agents. Being free from stereotypic indoctrinations that have many times simmered wars for generations, they are a reliable force to take up the challenge.

We must not be oblivious of the fact that the youth being successively intergenerational, they provide the resource for every nation’s efforts for conflict prevention and management. The youth represent that energetic, enthusiastic, inspirational and futuristic part of society. It is this potential that I seek this Conference to recognize and reintegrate. Reintegrate for sustainable and peaceful development.

Possible Interventions
Having recognized the enormous capacity the youth have for peace building, we must consider how to harness, reintegrate and exploit that capacity. The Group two plenary thought the matter over. They have put forward very practical approaches, which are in practice in many parts of the region from which they were drawn. This is living evidence to us that the youth are able and willing to be champions of peaceful courses.

The first approach is to train and educate youth on peace ideals. The training takes the form of peace education, conflict prevention and respect for human rights. This way, we grow a pattern of non-violence in them. By so doing, we nurture the ideals of a peaceful society. Mohammed Arsdii, the Director of the Garissa African Youth Parliament testified to us that peace education among the youth refugees in the Northeastern part of Kenya is bearing results. At least they can live peacefully in the camps notwithstanding the sides of the conflicts from which they come. How will they know unless they are taught? Peace education need not be formal; it may take place in youth congregations and various cultural events.

Help young people to cope with traumas. It was also recognized that victims of conflicts harbor painful memories and various psychological attenuations in the post conflict period. The first step is to help them go through this period with love and purpose. We must help them to be
reconciled with themselves, with others and with the society. We must avail them professional services as well as emotional support. By way of example, the youth in Rwanda have organized solidarity camps on school holidays in which the youth of the terrible genocide meet and reconcile with one another. This is the only way to transform the feelings of revenge into forces of peace. Today, the youth of Rwanda are in a rapid transformation that in the long run is going to rebuild the destiny of that country. They are being transformed from objects of hatred to patriots of peace. Youth consultative forums are useful ways of enabling youth to contribute in policy formulation and implementation. This way we are able to mainstream them and enable them to make decisions and take responsibility. In Uganda, the National Youth Council has a representation in the National Assembly. This is a first class recognition that youth have the ability and capacity to contribute not only in the political process but also in all areas of governmental process. This is a most ideal way of harnessing the potential of youth to contribute to peaceful living.

Collaborating with and networking the youth enables them to exchange experiences and inspire each other in their role functions. This Conference and the expected out-put is just the vivid example of how this can be done. What is happening in Rwanda can inspire action in Sudan; and what takes place in Uganda may inspire the Kenyan youth. There is a realization that the youth face similar problems and their collaboration in their common duty of peace building is just but one of the ways to tapping their resource. Cultural activities such as sports and drama are some of the skills that can be used by youth to spread the message of peace and stability. Being inexpensive, they can be relied upon fairly easily and utilized on a larger scale to bring more affectivity in cultivating solidarity and a sense of common responsibility.

We must not shy away from experimenting on new ways of involving the youth. Pilot projects designed to develop certain skills, targeting various conflict areas and with the ability to elicit positive responses can be set. The South African GTZ-supported Peace Building Development Programme (PDP) is one of the pilot projects whose positive results clarify the point further. The PDP South Africa has managed to integrate development with peace building and conflict prevention. There is no better way of doing it. I am proud that it is the youth involved. We must learn this lesson too. In Kenya, the Kibera Youth Programme for Peace and Development and the Mathare Youth Sports Association (MYSA) are a success story of how we can effectively redirect idle youth who are likely to be vulnerable to anti-peace activities into masters of their own constructive lives. In Rwanda, they are taking vocational training seriously in order that they may re-integrate youth into productive citizens. We must progressively and programmatically extend appropriate strategies that would enable the less endowed members of the youth to be economically independent and constructively integrated in the whole movement of peace building and conflict prevention. To empower the youth is to consolidate the force of change.
We must be alive to the many limitations that the various strategies proposed above would face. Consequently our efforts must be fashioned in a way that is sustainable and result oriented. If the youth are to be optimum peace agents, and if we are to realize results of their enormous potential, we must deliberately work against these limitations.

There are many limitations that the youth face in their quest to be effective peace agents. Lack of awareness and exposure makes them inexperienced agents of peace. They need to be made aware of their responsibilities and given opportunities to exercise their skill. It is only through practice that we can make perfect agents. The youth also experience resourcelessness in terms of setting the necessary frameworks and machinery needed to contribute effectively to peace building. The resourcelessness is not only in terms of material, but also in terms of skill, experience, information and opportunity. The potential that they hold must be exposed to an equally conducive environment in order to bear fruits. The consequences of poverty have sometimes led the youth to participate in violence, political hooliganism (in Kenya) and even war. Material deprivations such as these erode the self-esteem of youth, and expose them to manipulation. In addition, the youth are vulnerable not only to political manipulation, but they are also victims of selfish leadership and bad governance. Many of them in Africa have been forced compulsively to participate in war, violence and other destructive activities. We must protect them from being used like articles or objects. Empowering them to secure a stable future can do this: To say no to violence and to resist machinations that are likely to undermine sustainable peaceful development.

The youth also experience cultural restrictions, religious prejudices and ethnic intolerance. Having been socialized into these attitudes, it becomes difficult to grow out of them. Such is a great undoing to the peace process. This was probably witnessed in Rwanda in a more spectacular way where members of one ethnic group consider themselves superior than others. To socialize youth from such stereotypes requires a systematic concerted effort.

For a long time now, the youth have not been considered as valuable players in the government as well as civic processes. This is changing in many countries like Uganda and Rwanda where the youth are organized and integrated in all areas of governmental processes. Lack or insufficient representation in key decision areas robs the youth the ability to contribute effectively to any peace process. This exclusion comes often due to mistrust by the government, NGOs and the civil society. It is commonplace that many policy makers while claiming to work for the youth do not involve them in the formulation as well as the implementation processes. This is a hypocrisy we must eliminate.

The message to take home is fairly simple. That peace is not a post-conflict adventure, but an integral part of human development and solidarity. The youth must not only be empowered to be effective agents of peace, they must also be enabled to do so. By enabling them we must create opportu-
nities, give responsibilities and avail the necessary support to our youth to discharge their duty. In more words than one, it is only with the youth that the real agenda for peace lies. It is not only empowering them; we must concede to enable them be effective peace agents.

7.2 Bibliography


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GTZ (2000) (Publisher): Youth between political participation, exclusion and instrumentalisation, Eschborn (Publication series, Thematic area “Youth” No. 15).

GTZ (2000a) (Publisher): Akzente: Focus Youth.


GTZ (1998a) (Publisher): Perspektivenwechsel: Jugendliche als Träger nachhaltiger Entwicklung. Eschborner Fachtage: Eschborn (Publication series, Thematic area “Youth” No. 6).

GTZ (1998c) (Publisher): Grundbildung in städtischen Armutsgebieten, Eschborn (education report no. 75).


Miteinander - Erfahrungen mit Betzavta (1999); ein Praxishandbuch auf der Grundlage des Werks von Uki Maroshek-Klarman (Adam Institut Jerusalem) in der Adaption von Ulrich et al., Gütersloh: Bertelsmann Stiftung (2nd revised and extended edition.).


People Building Peace (1999), Amsterdam: European Centre for Conflict Prevention.


7.3 Selected in-depth literature

7.3.1 Peer mediation and conflict management with/by children and young people

A detailed overview of literature on peace education and conflict management can be found, inter alia, at the Tübinger Verein für Friedenspädagogik e.V.: http://www.globallernen.de/lithtml/index.htm.


Faller, K. (1997) loc. cit. (s.7.1).


Grüner/ Hilt (1999): loc.cit. (s.7.1).


Tyrell/Farell (1995) loc cit. (s. 7.1).

Videos on peer mediation
- Adolf-Reichwein-Schule in Bielefeld (1997)
- Landesinstitut für Schule und Weiterbildung (1996)

7.3.2 Workshops for the future and creative problem-solving


7.3.3 UNESCO literature and projects


Visser/Manish (1996): Towards Building Open Learning Communities: Re-Contextualizing Teachers and Learners, Kiryat Anavim (Israel).

UNESCO (1996): Transforming Community Schools in Open Learning Communities: Rethinking Community Schools.

Betty A. Reardon, UNESCO 1997 (3 volumes, approx. 120 pages)
This publication is a practical guide for teachers, and has to be seen in the framework of UNESCO's action in the field of education for peace, human rights and democracy, and as a contribution of the Organization to the United Year for Tolerance. Three units focus, respectively, on teacher training, primary education and secondary education.

International practical guide on the implementation of the Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms
UNESCO 1994 (73 pages) Available on request from ED/SVE/HCI
This practical guide covers the whole content of the 1974 Recommendation and aims at providing support to teachers and educational administrators in the performance of their responsibilities with regard to various aspects of international education. The work presents different ways to approach international education and sets out various activities, presenting some successful examples which can be adapted to different situations.

Guidelines for Curriculum and Textbook Development in International Education
Guidelines and criteria for the development, evaluation and revision of curricula, textbooks and other educational materials in order to promote an international education, and to make textbook authors and curriculum designers conscious of the humanistic, cultural and ethical values they transmit through education.

Key words for participating in the UNESCO Associated Schools Project - Practical manual
UNESCO 1997 (82 pages; Engl., French, Span. Available on request from ED/SVE/HCI)
The UNESCO Associated Schools Project (ASP) is a network of schools designed to strengthen the commitment of children and young people to strive actively to promote international understanding and peace. This manual has been produced to facilitate participation in the ASPnet.

Human Rights: questions and answers
Leah Levin, Illustrations by Plantu, UNESCO, 1996 (147 pages; Languages: Engl., French, Spanish)
The book presents, in its first part, a brief description of the scope and meaning of international human rights law. Special attention is paid to the development of procedures in the field of human rights protection as well as to the importance of
human rights education. The second part deals with the meaning of each of the thirty articles of the Universal Declaration of Human Rights.

Culture of democracy : a challenge for schools
The book gives an idea of the experimental work carried out by some Associated Schools in different parts of the world. It is meant to be a source of inspiration for all teachers involved in education for democracy and to facilitate the preparation, particularly at national level, of teaching materials which correspond to the needs and aspirations of various cultures.

Introducing Democracy : Eighty Questions and Answers
D. Beetham-K. Boyle, Illustrations by Plantu, UNESCO 1995 (135 pages; languages: Engl., French, Span.: French and Spanish freely available from Section SHS/HRS)
Eighty questions and answers dealing with the basic concepts and principles of democracy, free and fair elections, open and accountable government, individual rights, democratic society, the future of democracy.

International Understanding Through Foreign Language Teaching
German Commission for UNESCO 1989 (395 pages, available on request from ED/SVE/HCI)
A handbook on foreign language teaching as one of the most effective means for international understanding, and for fulfilling UNESCOs mandate in the field of education. The book presents methods and content which are likely to contribute to international understanding through the teaching of foreign languages, and contains examples for elementary, intermediate and advanced levels, as well as extra-curricular activities.

Human Rights: New Dimensions and Challenges
J. Symonides, UNESCO 1998 (322 pages)
An international teaching aid for institutions of higher education. This volume (the first of three) stresses the interrelation between human rights, peace, democracy, development and the environment. It analyses obstacles and threats to human rights today and suggests means to overcome them. Also discussed is the positive and negative impact of globalization and scientific progress on human rights.

All Human Beings - A Manual for Human Rights Education
UNESCO 1998
Published on the occasion of the 50th anniversary of the Universal Declaration of Human Rights, this manual is intended to help educators to promote and teach
human rights for a tolerant society. The book provides basic documentation, specific teaching materials and practical exercises.

7.3.4 Literature and projects by the Council of Europe

The work by the North-South Centre of the Council of Europe is of particular relevance to development cooperation, specifically its Youth Programme, Global Education Programme and Intercultural Dialogue Programme:

North-South Centre - European Centre for Global Interdependence and Solidarity (Council of Europe)
Avenida da Liberdade, 229-4°
P-1250 Lisbon
info@nscentre.org
http://www.nscentre.org

A well-ordered overview of all European literature on “educational and cultural aspects of democracy, human rights and minorities“ for use in schools (language teaching, history, religious education, geography, civic education), for teacher upgrading and for promoting greater accessibility of schools is offered by Audigier, F. (1997): loc. cit. (s. 7.1).

A bibliography of documents by the UN, UNESCO, OSZE and the Council of Europe dealing with intercultural and anti-racist education can be found in Bataaïan/Coomans (1999): The International Basis for Intercultural Education Including Anti-Racist and Human Rights Education, Publisher von IAIE/IBE/ Council of Europe.

Within the scope of the project by the Council of Europe on “Education for Democratic Citizenship“ implemented by the Council for Cultural Co-Operation (CDCC), a number of good practices have been collected facilitating smooth transition between formal and non-formal education (cf. also http://culture.coe.fr/postsummit/citizenship):


CDCC (Publisher) (1999): Presentation of the Sites of the Citizenship (DECS/EDU/CIT (99) 54).

Examples from Albania, Belgium, Bulgaria, Croatia, Ireland, Italy, Moldavia, Portugal, Romania, Spain, France and Canada

7.4 Projects and contacts

Georg Eckert Institut für internationale Schulbuchforschung
Celler Str. 3, D-38114 Braunschweig
http://www.gei.de
GEInst@gei.de

An exhaustive list of global peace organisations that are also committed to conflict prevention and peace education is provided by the Council for Global Education on its website: http://209.217.21.199/peace_orgs.html (downloaded on 28.11.99).

**Bangladesh**

*ANANDO*
*(Campus Peace/Asian Youth Camp: Abdullah Al-Amin)*
House 88/1 Road 23, Bannani, Dhaka 1213, Bangladesh
anando@citecho.net

**India**

*FOR/INDIA*
*(Local mediators/Community self-help groups)*
Christavashram, Manganam, Kottayam, Kerala, 686018 India
FOR@kelnet07.xlweb.com

**Israel/Palestine**

*The Adam Institute for Democracy and Peace*
*(Miteinander: Uki Maroshek-Klarman)*
P.O. Box 3353, Jerusalem Forest 91033 Israel
adaminst@netvision.net.il
http://www.adaminstitute.org.il

*Wi'am Center: Palestinian Conflict Resolution Center*
P.O. Box 1039, Bethlehem, West Bank via Israel
alaslah@planet.edu
http://www.planet.edu/-alaslah/

*Jewish Arab Center for Peace*
*(Children teaching children: Jalal Hassan/Shuli Dichter)*
Givat Haviva, 37850 D.N. Menashe, Israel
ctc@inter.net.il
The Center for Tolerance Education  
(Amira Perlov)  
Van Leer Jerusalem Institute  
P.O. Box 4070, 91040 Jerusalem, Israel  
tolerance@netvision.net.il

Friedensschule Neve Shalom/Wahat al Salam  
(Dan Bar-on)  
Doar-Na Shimshon 99761, Israel  
nswassfp@trendline.co.il  
http://www.ourworld.compuserve.com/homepages/nswas

Middle East Non-violence and Democracy (MEND)  
(Video conference with Youth Non-violence TV in S.A/Summer Camp/Choose a future project for girls)  
P.O. Box 66558, Shu'fat, Israel/Palestine  
MEND@alami.net

Nepal  
Milijuli Youth Peacemakers  
(Youth teaching youth/ Girls Peace Camp: Govinda Bandari)  
P.O. Box 1366 Mahankal Pipalbot, Boudha, Kathmandu, Nepal  
ps@tamang.wlink.com.np

Northern Ireland  
Peace People  
(Peer Education for Peace)  
Fredheim, 224 Lisburn Road, Belfast BT9 6GE, Northern Ireland  
info@peacepeople.com  
http://www.peacepeople.com

Philippines  
Pag-aalay NG Puso Foundation  
(Basketball Tournament for Peace)  
3 Bansalangin Street, Project 7, Quezon City 1105, Philippines  
ppf@navotas.com.ph

Zambia  
Youth Forum for Peace and Justice  
(Ignatius Kabale)  
P.O. Box 23145, Kitwe, Zambia  
janetps@zamnet.zm
Sri Lanka
Interfaith Fellowship for Peace and Development (IFPD)
(Workshops on non-violence/ Street drama/ Sports activities/regional exchange with India/Bangladesh)
Interfaith Centre 218/4, Tewatta Road, Rangama Sri Lanka
ifpdgn@itmin.com

South Africa
Gun Free South Africa (GFSA)
(Drama about gun danger)
P.O. Box 31532
Braamfontein 2017, South Africa
gunfree@wn.apc.org

STREETS Community Development
(Drop-in, Skills- and Resource-Centre)
P.O. Box 23, Woodstock 7915, South Africa
streets@iafrica.com
http://www.isisa.co.za.streets

National Institute of Crime Prevention and Reintegration of young Offenders (NICRO)
(Family Group Conferences/Victim-Offender Mediation, Youth Empowerment Scheme: Lukas Mutingh)
139 Hatfield St, Gardens, Cape Town 8001, South Africa
nicro@wn.apc.org

EDUCO Africa
(Youth at Risk Programme: Mark Gamble/Jacqueline Robert)
7 Dalegarth Rd, Plumstead 7800, South Africa
educo@africa.com

The Media Peace Centre (MPC)
(Non-violence Youth TV/Peace Radio/Mediation Project for Journalists: Hannes Siebert)
Earlgo Building 3rd Floor, Cnr Kloof and Park Streets, Cape Town 8002, South Africa
mepeace@wn.apc.org

Centre for Conflict Resolution (CCR)
(Youth Project: Val Dovey)
UCT/ Private Bag, Rondebosch 7700, South Africa
mailbox@ccr.uct.ac.za